The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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WOMAN SUFFRAGE CONVENTION AT NEWPORT, R. I.

A WOMAN SUFFRAGE Convention, under the auspices of the National Association, will be held in the Academy of Music at Newport, Rhode Island, on Wednesday and Thursday, the 25th and 26th inst.

The success attending the recent gathering at Saratoga, warrants the most sanguine hopes and expectations from this also. The intense interest now everywhere felt on the great question, renders all appeal for a full attendance unnecessary.

Among the speakers will be Mrs. Elizabeth Cady Stanton, Mrs. Paulina Wright Davis, Mrs. Celia Burleigh, Rev. Phebe A. Hannaford, Mrs. Charlotte B. Wilbour, Miss Susan B. Anthony, Theodore Tilton and Hon. James M. Scovel.

Names of other speakers will be announced hereafter.

In behalf of the National Woman's Suffrage Association,

ELIZABETH CADY STANTON, Pres.

PAULINA W. DAVIS, { Advisory Counsel for the State of Rhode Island.

AT the regular weekly meeting of the National Woman's Suffrage Association, on Tuesday, August 10, there was a full attendance. The President, Mrs. Stanton, presided. Mrs. Blake was elected Secretary *pro tem.*

Mrs. Stanton made a few remarks on the tone of the press in regard to the Association.

Mrs. Lozier spoke of the improving effect of these weekly meetings on the women themselves.

Mrs. Blake delivered a short address on the evils of woman's education.

Mrs. Wilbour read an essay on the elevating influence the ballot would have for woman.

Mrs. Stanton called attention to the dreadful condition of our city prisons. A Committee consisting of Mrs. Lewis, Barlow, Lozier and Bronson, was appointed to visit them, and after a short debate on the style of the reports of these proceedings in the daily papers, the meeting adjourned.

JOHN STUART MILL.

BY HON. S. S. COX.

MR. COX, whom some persons and papers designate, for some reason, "Sun Set Cox," is travelling in Europe and reporting his progress quite extensively, and often to excellent purpose, in the New York *World*. The following account of his visit to John Stuart Mill will be acceptable and entertaining to readers of THE REVOLUTION:

What makes Avignon to me so dear to-day? Not the machiolated battlements, perfect as gems upon its unflawed walls; nor anything within these walls; nor the voiceful Rhone and its panorama of magnificence. None of these. Turn to the East; overlook the cathedral towers; the gray roofs of the stony city, on the hither side of the mountains, and amidst the green and gold meadows. Fix your eye upon a spot very dark with cypress; a grove of trees in symmetry, here and there specked with marble monument. This is the Cemetery of Avignon. Within it lies the body of Harriet Mill, and near by lives her ever-mourning husband, John Stuart Mill. He lives here because she is here buried.

This fact makes Avignon as full of interest as the Rhone is of beautiful islets. It is, indeed, an unwritten elegy, too sweet for the lyre, lute or voice. Why the best thinker with the best heart upon this star lingers (not in exile), but lingers nearer home, within a few steps of his wife's grave? why, yielding his intellect to the labors incident to his progressive and thoughtful mind, he yet weeps "a grief forever fresh," here in this lovely land so full of tender and graceful associations? why that mind so ardent in all good words and works, so logically trained, so quickly responsive, so grandly attuned to the higher harmonies, should here day by day come to lay his heart against the white marble of the mute tomb? These are questions that have their answer, and their answer is in the still small voice of the bereaved and devoted heart.

It is the fashion now, even in England, and much more in America, to applaud the acumen and goodness of this philosophic statesman. Sneered at, at times, as a chimerical theorist, with many erratic orbits in his starry progress, he is nevertheless to-day the most potential mind living. I am no worshipper of heroes, but I owe much to Stuart Mill, and my admiration is not of recent date. Long before he attained his splendid fame, as a student I read after him. If I needed any apology for my admiration of the man, I am pardoned when I say that at college, and, as early as 1847, I wrote criticisms for the American Reviews on his writings. The old *Knickerbocker* has a "chapter of fallacies," which were suggested by his logic, and a Western quarterly, published by Louis Hine, a thinker of the advanced class, was, I fear, made heavy with some flounderings of mine in the positive philosophy, Compte's Social Science," and "Mill's Ethology." Will this be excuse enough to the reader for neglecting romantic ruins and faded frescoes in old churches and palaces—to renew with me my earlier devotion at the shrine of a master now acknowledged by all? I had corresponded with Mr. Mill on matters of common interest, in connection with the enfranchisement of industry; and called to see him in England and found him gone! Hardly expecting, yet a little hoping to find him at his home here, I drove to his house. At least, if the human presence was not there, it would have been interesting to see where he had been.

A fine road follows the walls of the city and bank of the Rhone, and leaves the latter—still to follow the walls—a continuous line of shaded boulevards, which leads you to the eastern side of the city. Near the gate which leads you to the Valley of the Vaucluse you turn to the East. Under the shade of Lombardy poplars and plane trees, growing luxuriantly under the irrigation from the Canal of the Durance, long avenues of grateful shade over a white and dusty road, we drive toward our "Mecca of the mind," the home of John Stuart Mill. Our driver knows the way. When I asked him, he said: "*Oui! Oui! Monsieur Meele, Anglais. Oh! Oui!*" He stops, after a half hour's drive, in front of a gate covered over with green vines. The stone globes on the posts of the gate are almost hid with the growth. We alight with some trepidation; we ring. A servant or workman appears: "Is Mr. Mill at home?" *He is.* "Will you take this card to him?" *He does;* and while we wait—for I am not alone—I take a memorable inventory of the place and its embellishments. Opposite are wheat fields. The grain is just cut. The sheaves are lying about in rich disorder. Willows are bending over the gullies by the dusty way; within the enclosure are cypress-hedges, and laurel in plenty to make a shaded alley from the gate to the house. The house was not large; hardly to be called a country seat, but quite secluded, cool, and comfortable. Sauntering down the avenue, waiting for the servant, Mr. Mill himself appeared. I recognized him at once from the photograph he sent me last year. He gave us a cordial greeting, and welcomed us to the little reception room of his house. He has fair, light hair, half bald, with a slight hesitation in speech and voice, indicating feebleness of vocal apparatus, if not of body. He seems to be suffering from a nervousness of the muscles of the face. He is not, by any means, feeble in body, though he walks lame. Our driver says he is the greatest walker in or around Avignon. He starts off and never stops till he runs into the mountains, many miles off. His little room was decorated with engravings of the Virgin, etc. In the hall, in a vase, were some *herbs de plume*, a smoky, plumy curiosity of vegetation. What kind things he said, especially of America, it would be very pleasant to record. The temptation to write conversations with eminent men is very dangerous, and I refrain. He spoke of the latest book

he had printed about "women;" whereupon my wife, who is somehow addicted to private speeches on female rights, insisted on Mr. Mill taking his old scholar in hand, and converting me to Female Suffrage. She might have made her request in the poetry of Punch, on the ladies gallery (or bird cage) in Parliament, and the removal of the lattices:

> Oh! for the voice of darling Mill,
> The darling's cause to plead,
> In words that burn, in tones that thrill,
> To prove the woman's wit and will
> This house and all should lead.

He promised her, however, that he would do his best, but he could not imagine how any one could do it as well as a *wife*. "Why should not women have the Suffrage? You give it to the negroes—the recent slaves." I had not a word in response to that *argumentum ad republicam!* The madame said that she had just seen his letter in the New York *Tribune* to Mrs. Stanton about Suffrage. He asked if Jules Favre's letter was also printed, and was anxious to see it. After some trade talk, we took our leave. We asked to see his garden, and he accompanied us about, remarking that there was not much in the way of flowers. "We count on shade and trees more than flowers here." Following us to the carriage, we remarked on the fertility of the plain. "Ah, it is the irrigation." Telling him of my Spanish observations and of the Moorish hydraulics, he said: "The Moors have been here. Across the road are their sluices. We owe it all to them." We asked him why he did not come to America, since he had so many friends there. He said he would like to have seen America ten years ago, and would like to see it now; but it was so far, and it took so much time, and he had so much to do. He spoke very warmly of his friends in America, and was by no means as exclusive in his regard as some might assume. He spoke with great compliment of the editors of the *Tribune* and of the *World*, and discriminated between them and their labors with some delicate analysis having reference to their several labors in liberalities of politics and economy. With gentlest courtesy he bade us "adieu." I left this man of intellectual mettle and good heart, standing, with his bared head, in the open road under the sunny sky; and I could not help but feel that as his last look followed us down the road, of its "own sweet will," it turned with us up the path to the right, which led to the cemetery, where his wife reposes.

AMONG THE "STRONG-MINDED."

Two months since, I wrote myself "at home" in that *nest* built upon the high trees," known to all the sorrowing and oppressed women of Chicago as the Home of Mary A. Livermore—a "strong-minded" woman's home. Well, my doubting gentleman friend, does that call up a picture of distracting confusion, of literary rooms, of an oppressed husband burdened with the care of the children? Then I would that you could have gone with me into that cosy, book-lined, picture-hung, beautiful home, for I thought as I observed the completeness of the entire household arrangements—would that every sceptic who is "almost persuaded" by Mrs. Livermore's logic and unanswerable arguments, could enter her home, and become thoroughly converted, by her practical demonstration of her theories. As I observed this noble woman, loving mother, and true wife attend to every detail of the household, write spicy editorials for the *Agitator*, and yet find time to listen to and alleviate, in some manner, the wants of the poor women, which every hour brought to her door, my thought was, oh! that all women might be elevated and freed from bondage to *self*, and dedicate every gift to the service of God and humanity.

"Would you like to go into the *Agitator* office and see the girls at work?" queried our delightful hostess. Now, we were habited in *our* "Sabbath clothes," or rather, as *we* say out west, in our *store clothes*, and, as we had visited printing-offices before, we had faint visions of a dress broidered with printer's ink, of soiled skirts and cobwebbed hair! But we must see the girls setting type, and so we were ushered into a light, pleasant, faultlessly neat room. Fresh flowers bloomed in the windows and nestled in the vases. The white floor reminded us of what we had read about "grandmother's kitchen." The canary birds sung as I had never heard them before—in a printing-office. The young ladies were bright, intelligent and cheerful—nay even merry, while the gentlemanly foreman (the only gentleman employed in the office) re-echoed the sentiment of Dr. Milton Gaines: "Yes, the Lord knew what He was asserting when He assured the world that it 'was not *good* for men to be alone.'" These young women had given expression to their refined taste, and the little office of the *Agitator* evinced the presence of women in its home-like appearance.

Just so it will be in the swift coming years, when we cast our ballots for *good men*, for *temperance* and *justice*. Do you imagine we will vote in whiskey-shops? (After we have voted once or twice there will be none to vote in.) No, indeed, we will go to churches, or pleasant town-halls—we will decorate the rooms with flowers, perhaps we will have bands of music, and men and women—husbands and wives, fathers and daughters, mothers and sons, sisters and brothers—in holiday attire, will go together to ballot for the *best* and *truest* men and women of the state. You may deem that description a little enthusiastic. Think for a moment: women attend political conventions, and are not music, decorations and flowers inseparable from them? I find so much to write about in this first strong-minded home, that I fear I shall never reach the end of my journey. If it was not trespassing on forbidden ground, I would *delight*, for the sake of the *cause*, just to intimate to my sceptical friends that Mrs. L. passed almost the entire night previous to our departure in putting the house in perfect order, so that "having secured every comfort and observed every right for her good husband, she could *conscientiously* talk about Woman's Rights at the great Convention;" but as the prominent women of the present day are so constantly brought before the public, I *will not say a word about it.*

Arriving at the depot, baggage checked for New York, water-proofs, satchels and strong-minded umbrellas in hand, we called the roll, and our party numbered five. Two friends joined us at another point, and thus numbering the poetical "seven," we accepted the situation, were thankful for the perfect day, and conversed right merrily—*not* in regard to Mrs. Smith's new bonnet, or Mrs. Brown's laces, but of lands we had seen, of books we had read, and hands we had shaken.

That journey proved conclusively the fallacy of one of the arguments used by the Anti-Woman's Suffrage people—*i. e.*, that when women become independent and strong-minded, they will fail to receive delicate, thoughtful attentions from gentlemen. Now, of course, we *knew* that *gentlemen* could not become boors, and yet we had nothing but an opinion to adduce; now we have *facts.*

Our party was strong-minded, independent, all married but one, and not remarkable for beauty. Now, we have travelled with bridal parties, Congressional parties and parties of beautiful, charming school-girls, and we never had our handkerchiefs picked up so many times, so many morning papers handed to us, or so many windows raised or blinds drawn down, as when we were one of a strong-minded party, bound for a Convention. (You may imagine that our cavaliers were embryo politicians. I only discovered that they were American gentlemen.) A woman may be as weak-minded as Eve, or as strong-minded as Miss Anthony, and if she be true and womanly she can go anywhere throughout these United States where it is *eminently proper* for a gentleman to go.

I do not fear, dear girls, that you will cease to be queens by proving your right to a crown. Be lovely, be womanly and true, and noble men will be ready to carry your strong-minded umbrellas; will welcome the reign of love, and the clouds with *silver* lining will give place to the sunshine of prosperity.

Lizzie M. Boynton.

WOMEN PHYSICIANS WANTED.

Susan B. Anthony: Our Hygeio-Therapeutic College has graduated one hundred women doctors who are now engaged in successful practice. There is a demand for one thousand. No field is now more promising for woman than the medical profession. Of the fifty thousand physicians in the United States, at least forty-five thousand ought to be women. Good nursing always was, and always will be, the essential of medical treatment, and women, both by nature and education, are the best nurses. Men should be our surgeons, and women our physicians. In no way can women better advance the cause of Equal Rights than by practicing the healing art. And as many deserving women are inclined to the medical profession, but have not the necessary means, I make you the following proposition:

I will place at your disposal twenty-five free scholarships, entitling the holders to two full courses of lectures, to be bestowed at your discretion on such persons as you will certify to me to be deserving and poor.

Our twentieth annual College Term will commence the middle of November and continue twenty weeks. The course of lectures is very full and complete on Anatomy (with dissections) Physiology, Pathology, Hygiene, Therapeutics, Obstetrics (with demonstrations), and surgery (with operations). We take especial pains to train our students in gymnastic and elocutionary exercises, in view of their becoming public lecturers. Another peculiar feature of our school is its Lyceum department, in which ladies and gentlemen, two evenings in each week, engage in orderly debate of some current question, and exercise themselves in essays, criticisms, readings, declamations, etc.

Hoping that you will be able to put twenty-five right women in the right place, I remain yours, for Health Reform and Equal Rights,

R. T. Trall.

Florence Heights, N. J., Aug. 7, 1869.

MAN CANNOT KEEP A SECRET—WOMAN CAN.

BY EVA FIELD.

GEORGE FRANCIS TRAIN dares openly assert what he *knows* to be true. Although it has been handed down since that "little affair in the garden" as a maxim of four-fold importance, "that woman could not keep a secret, and was not to be trusted." And how often do you hear men imparting profound secrets to a fellow-man, with the injunction, "don't say anything about this to your wife! I would not have *my wife* get hold of it for a sum. You know there's no end to a woman's tongue." But Train has "hit the nail on the head"—men talk; "they do not have an occasional friend to whom they relate their adventures (as too many women have), but their secrets, their private peculations are served up to other good fellows as exhibitions of true smartness, and done to be laughed at. And often has a woman's fair name been sullied by some masculine absurdity, who in his anxiety to relate something marvellous, oversteps the bounds of veracity, and the reverence he ought to have for woman, and magnifies little nothings into stupendous successes."

"You never hear woman boasting of her conquests." No, why should they? Nothing causes a true woman sadder hours than the thought of inspiring unrequited love in an honest man's heart, and far would it be from her thoughts to speak of it, even to her dearest friend. It is a secret "buried in the grave with her." Again, a "woman cannot keep a secret." How many women live on year after year of married life, with a brutal husband, from whose lips the only words of kindness ever received are in the presence of strangers—the only act of civility, when some other woman is by to witness and report what a splendid husband such a woman has. I remember once saying to a woman, one whose life I thought myself well acquainted with, that "I should never marry until I found her husband's counterpart"—an expression passed over her face I could not fathom, feared it might be jealousy, thinking I coveted *her* prize. Did she "blab?" not she. But months after she returned to her father's house, and, upon inquiry, her sister told me "she could endure the ill-usage of her husband no longer." The wife was ever silent as to the cause. The husband made their troubles the topic of his conversation on all occasions. Like a boiler he must "let off steam or burst."

I have known women to keep secrets given them to hold by men (who must tell them), which if made public would reduce those men to ignominy and scorn, and that, too, when they have suffered humiliation through those same men. Woman has a nice sense of honor, which a man of the most delicate organization finds it impossible to reach.

You occasionally see a woman of a masculine turn, who believes in meeting the opposite sex on equal ground. It is "flint cut flint." She will play just as sharp a game as a man, and not leave him vantage ground for boasting. I have a woman of that stamp in my mind now. She is a smart, pert, active little body, neither old nor young, but has an irresistible fund of saucy humor. Most men upon forming acquaintance think her what is vulgarly called "game," and of course go in to "win and wear." She meets them half way, dines with them, drives with them, goes to the theatre, opera, etc., accepts the presents lavished unstintingly, makes herself as agreeable as possible, but when they wish their magnanimity *rewarded*, they go away with a "flea in their ear." Does she boast of a conquest, as honorable so far as I can see as those that men boast of? *No, never;* but more than one man has related his experience, and called her "a beat, a fraud"—"*a beat,*" for *beating him at his own game!* Though I by no means uphold a course of conduct like the above, still I sometimes think, were the number of such women increased, that had "cheek" enough to carry on a "nice little game" where "*I am,*" thinks he is having it all his own way, and show them oftener they are by no means omnipotent, that they might be taught, after a few lessons, that there *were* conquests on both sides—woman's greater than man's, inasmuch as it is glory enough for her to *know* she came off victorious, without having to publish it to all her friends.

"WEPT THAT HER CHILD WAS A GIRL."

DEAR REVOLUTION: When will men be reasonable? when will they hear with unprejudiced ears? when will they see with eyes undimmed by conceit and superstition?

The Rev. R. M. Hatfield, from the serene heights of *manhood*, and from his orthodox stand-point, sees woman through the medium of conceit and superstition, and hears her complaints and her demand for equal rights with unreasonableness and prejudice. He repudiates whatever threatens his stronghold, and whatever clashes with the teachings of St. Paul, who was a wise man, but one who thought for the age in which he lived—who was biased by its customs—who viewed woman as society, not God, had made her.

Mr. Hatfield seems particularly annoyed by the remarks of Mrs. Harper in the last anniversary meeting. He tells us that she said, "When her child was born she turned her face to the wall, and wept because her babe was a girl." He quotes her words a second time, inserting "*with vexation,*" after wept! a change which probably better adapts the expression to his distorted view. I heard Mrs. Harper, and think she did not use that word, for her remarks conveyed to my mind an entirely different idea. When she made to us that sad statement, I saw that she had been moved by a far deeper feeling than "vexation"—that with anguish of soul she had looked out into the wretched future that awaited her child—a future bequeathed to woman by priests of the dark ages—a relic of barbarism, superstition and false theology—an inheritance which the Rev. Mr. Hatfield of this day are laboring to perpetuate. This poor colored woman had naught to expect for her child but a life of toil and poverty; perhaps of shame, as the only alternative to starvation! *Could* she rejoice?

Mr. Hatfield quotes a verse from Mrs. Judson's exquisite poem to her infant daughter—lines expressing an earnest longing that a home in heaven may be secured to the little "visitant" of earth. To such longing Mrs. Harper's mother heart would have responded right earnestly. But, in accordance with nature's law, a long space must intervene between birth and death, and it is this which concerns us. We have to do with the stern realities of life—a life, which, through the ignorance and folly of man, has become so full of sorrow and sin, that to many it is worse than death. We must take "the duty nearest us," and "live in the present," doing our utmost to so raise woman from her present degradation that she shall welcome to this life the little ones of her own sex. We must make it our constant endeavor to elevate humanity, to make man pure and noble, and to open still higher paths to those who succeed us.

Cordially yours,

ELIZABETH S. MILLER.

Geneva, Aug. 7, 1869.

INTERNATIONAL LEAGUE OF PEACE AND LIBERTY.

GENEVA, Switzerland, July 11, 1869.

Editor of the Revolution:

WE have the honor to transmit to you the programme for the Third International Congress of Peace and Liberty, to open in Lausanne, the 14th of next September. We pray you read it attentively—to inform your friends respecting it, and to give it all possible publicity.

We also urge you to join us in this new Congress, the importance of which you will recognize in the questions announced in our programme, and in the present social and political condition of Europe. We would thank those who can be with us, to let us know, that we may take measures in accordance with the number of our members.

On the occasion which now offers, we shall renew with you and your friends the appeal made last May to the European Democracy—an appeal to which many friends eagerly responded.

The subscriptions which we have already received, with the warm expressions of sympathy which accompanied them, are a precious encouragement to us, and an indispensible aid in continuing our work. We hope that this movement will receive a new impulse from the coming Congress. From any share, either large or small, that you may take in it, we shall be very grateful.

Accept the assurance of our fraternal regards

In the name of the Central Committee,

JULES BARNI,	BORAK HAUKE,
AMAND GOEGG,	CESAR STEFFANI,
JOLISSAINT,	MICH. QUICK.

Among the *Regulations* which follow the above call, we particularly welcome the 3d. "Women will be admitted on the same conditions with men."

PROGRAMME.

The object of this League is the formation of a Republican Federation of the nations of Europe. Its means of action are the press, speech, public re-unions and popular assemblies. It seeks the transformation of standing armies into a national guard—the separation of Church and State—vindication of the rights of woman—the solution of social questions by the development of the principle of property founded on individual or co-operative labor, by the diffusion of instruction and education, by the liberty of association, in a word, by all that may tend, in accordance with justice, to establish a growing equality among citizens.

Conformably to this end, and to these principles, the Central Committee propose to the Third Congress the following questions:

1. To determine the base of a Federal Organization for Europe.

2. To consider, in accordance with the principles of the League, solutions of the various questions coming under the general title of the

"Oriental Question," including, also, that of Poland.

3. To consider means for destroying all political and social antagonism among citizens.

4. The revision of the organization of "The League," and the reconstitution of its journal, "*Les Etats Unis d'Europe.*"

ENGLISH CORRESPONDENCE.

LETTER XXVI.

HUNTLY LODGE, Edinburgh,
July 12, 1869.

I WRITE from the house of my friend, Elizabeth Pease Nichol, widow of Mr. Nichol the late Professor of Astronomy at the Observatory, Glasgow. Mrs. Nichol's name has, for thirty years, been most honorably associated with the Anti-Slavery cause in America, and is well known to all the friends of true progress in your country. She is an active worker in every good cause, and is a member of the Edinburgh Emancipation Committee, which continues its work in the form of occasional aid to the freedmen. She is the Treasurer of the Women's Suffrage Committee here, and desires to give her name as a subscriber to THE REVOLUTION. Mrs. Nichol is a member of the Edinburgh Educational Society for promoting higher culture amongst women, and she is also a working member of the Scottish Society for the prevention of cruelty to animals. For the benefit of these, her dumb clients, as she calls them, as well as for the use of human wayfarers, she is just now engaged in the erection of a fountain at the meeting of the roads to Edinburg from the village of Morningside and the south, a few hundred yards from the gate of Huntly Lodge. It is an elegant design, in gray granite, surmounted by a globular lamp, suspended in a stand of ornamental iron work. The fountain will be a fit emblem of the donor, dispensing light and refreshment, as she does, all around, and helping those who are in need in life's pilgrimage. It will be a great boon to all travellers, both to men and their humble kindred, whose claims we are too apt to forget and whom Mrs. E. P. Nichol makes her especial charge. I enclose you two pamphlets which she has given me on this subject of the rights of animals, viz. : "Horses and their Masters," and "A Few Words on a Neglected Subject," by Mary Howitt.

WOMEN IN THE MEDICAL PROFESSION IN EUROPE.

Another appeal has just been made to the Senatus Academicus of the University of Edinburgh by several ladies, praying that it would recommend the University Court to admit women to the matriculation examinations for medical students, and to the usual examinations for degrees. The petitioners propose to pay the Professors liberally to lecture to them separately. Although this appears to be only the second best thing, and is by no means equivalent to opening the University to women, and though many will regard as a compromise the acceptance of anything less than equal rights in educational matters, this appeal has, no doubt, been adopted as a practical solution of the present difficulty which obstructs the way of so many medical students. While regarding a common and joint education for men and women as the highest ideal and the course dictated by nature, and most advantageous for both sexes, we can fully sympathise with this effort to bring matters to a point so that, as the *British Medical Journal* says, no other course seems open to the Senatus but to recommend that the University shall be opened on the proposed terms to women. The whole question is by this appeal narrowed to a single issue. "The propriety of joint medical study by men and women, and the difficulties that might or might not attend it," says the *Scotsman*, "are not now elements in the case ; the ladies accept the fiat of exclusion from the public classes, but they think that the very fact of that exclusion gives them a right to ask that other arrangements shall be made on their behalf, that the sanction of the University shall not be refused if, by arrangement with the medical professors, they are able to secure opportunities of adequate instruction."

The *Scotsman* still further remarks :

It will, indeed, be hard for the University authorities to refuse this request without committing themselves to the policy of condemning women to compulsory ignorance whenever their desire for knowledge happens to rise above the ordinary dead level, of which we hear such frequent complaints. It is not a question now whether women shall be educated in medicine along with men, but whether they shall be educated *at all*, for to refuse such a request as this is practically to shut the door of knowledge in this country, in the faces of one-half its inhabitants. Society in general is interested in the question whether women are to be forcibly excluded from a profession where they claim to have a distinct place, and where certainly their services seem likely to be welcomed by many of their own sex—to whom only they have ever proposed to minister. Such exclusion is denounced as unworthy even of a Trades-Union, and why, then, should not opportunities of medical education be thrown open to women? It seems unlikely that Universities can fail much longer to recognize that the providing such instruction forms part of the duty imposed on them by the national trust they hold. The question is merely one of time, for the final issue can hardly be considered doubtful ; but what has now to be decided is, simply whether the University of Edinburgh shall lead the way in this important matter, or whether they shall relinquish the post of honor to some other University, by passing now a vote of exclusion which it may have to rescind in the course of a very few years. As our University has already derived a large part of its repute from the excellence of its medical school, there seems an additional obligation laid on it to meet this new demand in a liberal spirit. And we understand that the ladies now knocking at their gates offer very liberal terms to have them opened. They fully recognize the unfairness of asking a professor to lecture to a class of one or two female students at a sacrifice of his time and labor ; and they are consequently prepared to guarantee any minimum amount of fees which the medical faculty itself chooses to name. They thus seem really to leave the authorities no excuse—either on principle or on pecuniary grounds—for refusal.

In illustration of the practical interest women take in this question in Europe and the progress already made I may mention that three ladies are now studying in the Medical School of Paris, two at Vienna, and eight at Zurich. In St. Petersburg, where ample facilities for medical study are placed at the disposal of women by the authorities, one lady has just taken the degree of M.D, and several others are pursuing their studies with the same object. With reference to the question now before the University of Edinburgh, the *British Medical Journal* says :

Sooner or later our Universities must open their gates to females. It would, therefore, be an act of grace on the part of that university, and worthy of Scotland, advanced as it is in liberal opinions on education, to lead the way, and afford suitable opportunities of study for ladies entering the profession.

MISS MARY CARPENTER.

I mentioned in a former letter the arrival of this lady at her home in Bristol on her return from India in consequence of the state of her health. She is now happily quite restored, and intends to go out again to Bombay, in the autumn, to pursue her valuable labors there in advancing education among the women of India. Some trained teachers are now engaged in the schools established by the government, and so far the work has been fairly set going. Miss Carpenter will further develop her plans when she goes back to the wide field of labor awaiting her in India. In the meantime, she is occupied with a subject to which she has given much attention, both in theory and practice—in the writing of valuable manuals, and in experimental efforts. I mean the subject of Prison Discipline, to which in these different aspects Miss Carpenter has devoted many years of her life. She is at present in Dublin giving a course of her drawing-room lectures on this subject. She is staying with Sir Walter Crofton, the principal director of the celebrated Irish penal system, so deservedly famous and so eminently successful in that branch of governmental duty. At the first meeting of the Social Science Association, held at Clifton and Bristol in 1856, Miss Carpenter read a paper in the section for Prison Discipline, and it is not unlikely that she will attend the meeting which is to be held in Bristol this year also, before her return to India.

MR. JOHN STUART MILL AND HIS NEW WORK.

Mr. J. S. Mill has been staying in Paris for some time, and has just recovered from a severe attack of illness from which he has been suffering. He is now quite convalescent, and is shortly expected at his residence, Blackheath Park, near London. You will be pleased to learn that the "*Subjection of Women*" is being eagerly read, and notwithstanding the shallow and disparaging criticisms of the *Athenæum* and the *Spectator*, it has already reached a second edition. It has received several favorable notices, and the high position it takes, as a literary work, is fully acknowledged. It is agreed that even those who dissent from its doctrines cannot fail to draw fresh light and instruction from its pages. I understand that the reception which his work has received exceeds Mr. Mill's expectations, and that he is pleased to find the public so ready to appreciate it.

ORGANIZED WORK AMONG THE POOR.

This is the title of an article in *Macmillan's Magazine* for this month, by Miss Octavia Hill, in which she gives some useful suggestions founded on four years' management of a London court. In a letter some months since I alluded to Miss O. Hill and her work which owes its existence to Mr. Ruskin. In the present paper she states the case fully, and gives details of her method of dealing with her tenants. It is acknowledged on all hands that further organization in our mode of dealing with the poor is necessary, and that charity, in order to be effectual, must be wisely considered and carried out. The point which Miss Hill especially brings out is that of disciplining the poor by individual influence ; acting upon them practically in the regulation of their lives by means of the power possessed by landlord or landlady. She says that a mob of paupers and semi-paupers can, by this means, be changed into a body of self-dependent workers. "And," she adds, "although such influence may be brought to bear upon them in various ways, it may be exercised in a very remarkable manner by persons undertaking the oversight and management of such houses as the poor habitually lodge in." She then gives her experience in two courts in Marylebone, including nine crowded houses, let out in tenements of one or two rooms each. Here, where ruin and wrong prevailed, she has introduced order, and neatness, and industry, and in consequence a higher tone of morals and wholesome self-dependence. Miss O. Hill gives, at the end of her article, a

few simple rules by which she has been guided in her work and intercourse with her tenants:

1. It is best strictly to enforce fulfilment of all such duties as payment of rent, etc.

2. It is far better to give work than either money or goods.

3. It is most helpful of all to strengthen, by sympathy and counsel, the energetic efforts which shall bear fruit in time to come.

4. It is essential to remember that every man has his own view of his life, and must be free to fulfil it.

5. The poor need the development of every power which can open to them noble sources of joy.

"NOW-A-DAYS"—A NEW MAGAZINE.

The *Englishwoman's Review* has been merged into a monthly Magazine with this title. It promises "interesting papers, showing the course the movement for improving the position of women is taking in France, Germany, Italy, Russia, and other foreign countries." The magazine will also contain stories, literary articles, art notices, and reviews of books. Amongst the contributors are the names of Mrs. Josephine Butler, Miss Jessie Boucherett, Miss Florence Hill, Miss Wolstentoline, Mrs. Boyle Bernard and Frances Freeling Braderip.

"WOMAN'S CULTURE AND WOMAN'S WORK."

A series of Essays, by different writers, with this title, will shortly be published by Macmillan & Co., London. The editor is Josephine E. Butler, and there is no doubt that the work will prove a most valuable addition to this special literature of our age.

WOMEN'S SUFFRAGE PETITIONS.

The number of petitions presented this session up to June 15th was 168. The number of signatures amounted to 29,358. Besides this, there were eight petitions *under seal*, which means that they were drawn up at a public meeting, and signed and sealed by the chairman on behalf of the meeting.

MARRIED WOMEN'S PROPERTY BILL.

This Bill went through Committee on the 17th ult., without discussion. In a few days it will probably be read a third time when it will have finally passed the House of Commons. During the present session eighty petitions in favor of the Bill have been presented, containing over 33,000 signatures. Petitions to the Lords, with some 20,000 signatures are ready for presentation.

I am, very truly yours,

REBECCA MOORE.

FOREIGN CORRESPONDENCE.

HYDE PARK IN THE SEASON—ST. ALBAN'S CHURCH—A LITTLE GOSSIP.

LONDON, July 16, 1869.

LONDON "in the season," and London "out of season," are so unlike, that no one really knows the city unless he has seen it under both aspects. It seems strange to an American that the summer months, during which time our cities are deserted by any one who can get out of town, should be the fashionable season in London; the time for the meeting of Parliament, for the opera, the best theatricals, balls, dinner parties, etc., etc. It is, however, no mere eccentricity on the part of the English which has led to this arrangement of the fashionable world?

My first visit to London occurred in November, and it needed only a sojourn of a few weeks to make me understand why the fall and winter months were not chosen for "the season" in the city. Rains, fogs so thick that the gas has to be burned all *day long* in our parlor, and a chilly, raw atmosphere made the city quite intolerable to any one who was not obliged to remain in it, and we left the capital of Great Britain with a feeling of amazement that millions of Victoria's subjects could be found willing to live in so dismal a place!

During that visit we attended Spurgeon's chapel, and in the course of the sermon there was such a chorus of coughs, sneezes, etc., from the four thousand, or more people composing the audience that Mr. Spurgeon was obliged, in self-defence, to beg his listeners to repress their inclination to cough as much as possible. During the winter months diseases of the lungs are so numerous and fatal that deaths from congestion alone number thousands; incredible as this may seem, it is true! and were the same number of deaths caused by any such disease as fever or cholera, a panic would be the result; but since lung complaints are not contagious, no special alarm is felt.

But London in summer is delightful. It is never subject to such oppressive heats as our northern cities. The air is fresh, the sun shines all day long, the twilights linger even till twelve or one o'clock at night!

The parks are bright with a fresh, spring-like green, and they are full of people of all ranks and conditions who enjoy themselves each in his own way. From the hours of twelve till two in the morning, the fashionable world go on horseback into Rotten Row in Hyde Park to see and to be seen. All along this road are placed chairs in which those who do not ride can look on and see other people enjoy themselves; and the lookers-on are far more numerous than the riders, though these latter are no small cavalcade. It is a sight well worth seeing; the magnificent blood-horses, the fine horsemanship of the ladies and gentlemen, and the number of the riders make it a spectacle not to be witnessed in any other park in the world, nor even at Hyde Park at any other time than "in the season." At five o'clock in the afternoon the driving begins, and long columns of elegant turn-outs, drawn by splendid carriage-horses, filled with expensively if not always *tastefully* dressed ladies, and their escorts, form another panorama more attractive than the morning's parade. The Prince and Princess of Wales are usually to be seen among the gay and brilliant throng, and the nobility, Dukes, Earls, Marquises, Lords, and all in their elegant family carriages, with their liveried servants, form a part of the splendid pageant.

A Frenchman, writing a sketch of his travels in England, says that "in three points all the other nations must acknowledge the superiority of Great Britain, viz.: in the beauty of her trees, horses, and women!"

An American might not be prepared to admit this claim altogether, but I think he would confess that such trees, such horses and such women as are collected in Hyde Park "in the season" need fear no rivalry in any other country, both as regards number and beauty.

In the Bois de Bologne in Paris the procession is more brilliant and showy, perhaps, but it lacks the substantial elegance, the dignified respectability which characterize the British world of fashion.

The flash and glitter of the French parade smacks too much of the *parvenu*, while in England the quieter taste but solid value of equipages and equipments impress one with the wealth and standing of their owners at once. There may be, and no doubt are, in the drive at Hyde Park many of the women of the demi-monde, but they do not flaunt their shame in the face of the public as they do in Paris, where, dressed in the most costly and elegant toilettes, and occupying the most stylish of equipages, they show themselves in the Bois de Bologne in such numbers as to shock and astonish a stranger; while the fact that this is taken as a matter of course by the residents of Paris, shows a state of society which is a dangerous thing for any community. When vice can thrust itself thus unabashed in the face of the world, it is a proof that the moral sentiment of the time has been sadly undermined, and when that is the case there is danger for the social foundations, lest they give way suddenly and without warning.

Our first Sunday in London we spent in visiting St. Alban's, the church which is pre-eminently *the* headquarters of Ritualism. The church is situated in Brooke street, Holborn, and is neither very large nor in a fashionable locality. Its congregation is evidently not composed of the upper classes. It has no pews, but is filled with plain, uncushioned benches, and men and women sit on different sides of the church. All the seats are free; an innovation which might be followed with advantage in the Protestant and low churches in our own land—where, also, it is not often the case that the test which our Lord gave of his ministry to John, that "the *poor* have the gospel preached to them," could be applied with truth, or with satisfactory results.

A large cross adorned the altar, and flowers and burning candles gave to St. Alban's the appearance of a Roman Catholic church. No less than three priests, dressed in superb robes of gold and green, precisely similar to the Romish priestly vestments, officiated; they had their attendant acolytes, and the service was intoned. I had to listen very attentively for some time before I could discover whether the words chanted by the clergymen were Latin or English. It was the latter, but it might as well have been Latin, for it was impossible to distinguish the sentences; a word here and there was all I could catch. The choral service was pleasant to listen to, however, and the people about me seemed very devout. They crossed themselves repeatedly during the service, and whenever the name of Christ was uttered in service or in sermon, priest and people bowed the head reverently. While the communion service was in progress the priest elevated the Host three times, with all the genuflections and prostrations that ever accompany that ceremony in a Romish church. In fact, had I not known that I was in an Episcopalian place of worship, I should never have imagined that these were Protestant ceremonials.

The burning of candles on the altar has been discontinued by the established church in England, and St. Alban's and some other of the high church bodies are *fined* for adhering to the practice, but they pay their fines and still burn their candles.

The sermon was brief and Christian, and the practical work done by the rector and his assistants is, undoubtedly, of the best sort. He devotes himself to the poor and the suffering, and when the good work that St. Alban's does is known, its follies in the ways of ritualism may

easily be pardoned. If they do Christ's work, among Christ's poor, what matters it that they wear one sort of robe or another, chant or read the service, cross themselves or omit the form, sit bolt upright or bow at the mention of the name of our common Lord and Master. Let those who rail at their Puseyism imitate their good works before they dare cast them out of the Christian pale. Perhaps the ceremonies, the music, etc., may attract the ignorant and uncultured masses of the London poor, and if it brings them under better influences, and lifts them into a higher life, who would quarrel with the means that conduces to such a worthy end?

Like all the greatest works of God or man, London cannot be appreciated by a hurried or superficial examination. Americans, in their haste to get to Paris, rarely see enough of the city to learn its attractive features. Its buildings, both public and private, are remarkably fine, and aside from Hyde and Regent's Park, it has very many smaller squares which seem as lungs for the great city, and in spite of the six or eight months' gloomy and foggy atmosphere, which leaves its traces in the dingy look of all buildings, London has a beauty of its own. Its extent and vastness, its hurrying, bustling crowds, its whirl of busy life, make you feel, wherever you go in its miles of streets, that you are in one of the world's great centres of commercial activity.

Among the ladies whom one meets in walking, you are struck with the lack of taste in dress. They wear little or no hoops or crinoline, and instead of the pretty and convenient short street costumes which Parisian and American ladies have adopted, they still drag about, or hold up, in an awkward attempt at better things, the long, trailing skirts which other nations discarded long ago. "They say"—but what will not "they say?"—that short dresses will never be worn during the reign of Victoria, whose feet, as well as her royal daughters' are plebeian in their large size and clumsy shape, and, therefore, as the ladies of Queen Elizabeth's time had to wear ruffs, because she needed to cover a deformity in her neck, so the women of the present age in England must keep on long dresses, because Victoria has to hide her feet. It is a fortunate thing for French and American ladies, that the Empress is handsome and can afford to give them graceful and pretty fashions!

The opera is still drawing crowded houses to listen to Patti and Wilson, the rival prima donnas. Both these artists have been recently greatly honored by royal favor. Nillson has been invited to Windsor Castle to sing to the Queen, and this is said to be the highest honor ever paid to an artiste. Patti, as the Marchionness de Caux, has been invited as a *guest*, to dine with the Prince and Princess of Wales, and also to a party at Marlborough House, the residence of these dignitaries.

It is also announced that the Prince of Wales will shortly unveil the bronze statue of George Peabody, which is the work of one of our greatest American artists, Story the sculptor. So the Prince will be doing honor to two Americans at once in this ceremonial, when the statue takes its place in the city to which the munificent banker has given so unprecedented a donation.

I had intended to say something of the Art Exhibitions now open, but my letter is already so long, that I must postpone it till a future time.

LAURA C. BULLARD.

WOMEN, remember the Newport Convention.

WHAT THE PEOPLE SAY.

DELAWARE, Ohio, July 29th, 1869.

MISS ANTHONY: You will find enclosed two dollars, please send me THE REVOLUTION. I have denied myself some of life's necessaries to get your paper. Oh, how the women of this place are sneered at for saying they want a little more elbow room! RACHEL BARKER.

JULY 30th, 1869.

MRS. STANTON: Among the huge pile of Garrison anti-slavery, anti-barbarian mottoes, I select the following: "Plant yourself upon the perfect abstract right, and trust God to see that it shall prove the expedient?" Live out, practically, to the halter, if need be, that golden gem of Jesus, "All things whatsoever ye would," etc. "If in all the sunny south, there existed but one case of tyranny over woman, with the lash lifted by bloody hands, excoriating the body until death releases the agonized spirit, and her children witnesses and spectators of this fiendish brutality, and left by law in the same vulture claws, one such instance as this, said that fearless, moral, true hero of the nineteenth century, is all-sufficient, and cause enough to root out the blasting curse of chattel slavery from American soil and hurl it, root and branch, into a hell so deep and fathomless, that the running fire could never re-ignite the relation of master and slave!"

Your vivid portrayal of a murdered woman in this week's REVOLUTION is a case precisely parallel and to the point, except her skin was white, and her blood appealing to the statesmen and philanthropists of this continent to give woman the ballot that her children may be protected and saved from a like tragic death.

Ovid, New York. J. S. W. EVANS.

Yes, these ignorant men regard marriage as a condition of slavery for woman, arrogating to themselves the rights of lord and master, and this fatal idea is taught in all man's creeds and codes.

We hold the Horace Bushnells responsible for these hideous overt acts, chronicled in all our papers.

OREGON.

Extract of a letter to Miss Anthony, dated Portland, Oregon, July 8, 1869:

On the 4th inst., I had the privilege of hearing your friend, Mr. Train, on the question of "Female Suffrage," and also recommending THE REVOLUTION to the people. I sympathize with you and your coadjutors; and permit me to assure you, there are hundreds of others on this coast, who are with you. On this coast, owing to reasons which you will readily apprehend, women are of more relative importance than in almost any section of the country; and I am confident that, if their claims are pressed, they will soon be recognized. The difficulty here has been, that those of our citizens who have advocated social reform, have not been of the right class. But there is now a fine opportunity to enlist another and a better order of advocates. Thanks to the Fifteenth Amendment, which forces negro suffrage on us, besides, perhaps, leaving a chance for Chinese suffrage, our people are disposed to look differently on the subject of Woman Suffrage. Mr. Train has started the ball, and it must be kept moving. From my earliest youth, I have advocated from a sense of justice, woman's right to equal pay for equal work. As I grew older and saw more of "society," I felt that our women had been grievously wronged. I am determined here, in our new state, to see them equal before the law.

ON DRESS.

BUFFALO, N. Y., August 5, 1869.

Editor of the Revolution:

YOUR article in THE REVOLUTION of 22d July (p. 41, col. 2) on "Woman's Dress"—in a paragraph illustrating "many good reasons for adopting male costume" by women—reads thus:

"*Unfortunately, the law forbids woman thus to protect herself;*"

i. e. New York State, *wherein* reside you, and the good Dr. Jackson," whose "able letter" was therein being replied to. The next sentence reads thus: "Now, "good Dr. Jackson, instead of reproaching us for trains, or any other absurdities of dress, set yourself to work with your compeers, to remodel your laws." Of course, *if there be no such law, then* he may so "*reproach!*" *Let us meditate!* Does "the law so forbid woman" to "adopt male costume?"

The New York State statutes have been searched in vain for such a law. The Buffalo Chief of Police—cautious to not infringe on "Woman's Right" to dress as she pleases—was advised by the District Attorney (after being requested to examine) that there was no law on the subject in this state—that if a woman did not violate the law in regard to "disguises"—planned solely to affect the persons engaged in the anti-rent riots in the counties bordering on the Hudson River—*then* there was no law affecting the right of any individual to adopt any costume selected. That law against "disguise," so far as pertinent, reads thus:

Chapter 3. An act to prevent persons appearing disguised and armed. Passed January 28, 1845. "§ 1. Every person who, having his face painted, discolored, covered, or concealed, or being otherwise disguised, in a manner calculated to prevent him from been identified, shall appear in any road or public highway, or in any field, lot, wood, or enclosure, may be pursued and arrested in the manner hereinafter provided; and upon being brought before any judge, or other officer, hereinafter designated, of the same county where he shall be arrested, and not giving a good account of himself, shall be deemed a vagrant, and on conviction, as provided (in title 2, ch. 20, part 1, of the Revised Statutes) shall be committed to and imprisoned in the county jail of the county where such person shall be found, for a term not exceeding six months."

Then provides what magistrates and sheriffs, etc., may do to arrest such person so disguised.

Does that act "forbid woman to adopt male costume!" It cannot be well so tortured. What then? Will you please cite that "law" which so "forbids woman to adopt the male costume?"

Respectfully your friend,

LE GRAND MARVIN.

BURLINGTON, Iowa, July 16th, 1869.

MRS. E. C. STANTON—*Dear Madam:* Having noticed that your paper seems to consider "Iowa" a *safe* state on the important question which you are advocating, I hate to throw cold water upon your sanguine views; but to prevent errors and disappointment I wish to remark that, in my estimation, based upon much personal experience, this state needs as much "cultivation" on the subject as any of them. All the foreign population here, principally German, Swede, and some Dutch, are as mulishly opposed to any "woman" voting, as only German, Swede, or Dutch peasants can be. They, and that branch of the American population which drinks whiskey more than once a week are firm believers in *woman's sphere*, and as they appear to have nine-tenths of the women on their side, the obstacles show more formidable than they did on the negro question.

Iowa, at any rate this Southern part of it, is not as sound on the goose as THE REVOLUTION thinks, and it had better be put on the travelling list of your apostles. The next time that Anna Dickinson, "or any other man" of that stamp, comes within reach of this region, let her reach it by all means.

To write these last two lines was the principal object in my addressing this letter to you.

You have friends here too, of course, but they are not many.

Yours respectfully,

HOMER BOECKLIN.

As we have a son in Iowa, and we see by the papers that he read the Declaration, and made a speech at Woodbine, on the 4th of July, we lay our commands on him to go into Southern Iowa immediately after his crops are harvested, and preach the gospel of woman's enfranchisement to the heathen round about, and prepare the way for Anna Dickinson, who is now settling the Chinese question in California.

CHICAGO, July 3, 1869.

Editor of the Revolution:

What is voting? Not merely the casting the vote—that every one understands, and if that were all, surely the women of our land could do it as well as the men—voting should be regarded, it seems to me, as law-making and law-making, to be worth anything, must have the power to enforce the laws it makes, or it is a *farce* and a nullity. Could laws made by women in any country be enforced, the male part of the population being unwilling that they should be enforced? To me it seems not. But if they could, I freely admit the right of women to *vote*, as I admit that any ten women can judge of human welfare as well, other things being equal, as any ten men.

This is my stumbling block in considering the Woman Suffrage question. Can you settle it?

Respectfully,

A READER OF THE REVOLUTION.

Your stumbling block is easily disposed of: 1st. All men will not be on one side and the

women on the other. We shall always have a large majority with us. All good men, like yourself, will of course be ready to see our laws executed. Man's loyalty to woman is a part of his nature.

2d. Moral power is more than brute force. A kind, nice word from a mother has more influence on a rude, rough boy, than all a father's violence and threats.

Men are but grown up children, and the nation is governed on the same principle as the family.

When woman's patience, mercy and love are a recognized element in government, the reign of brute force will gradually pass away.

CAMDEN, N. J., July 31, 1869.

MRS. ELIZABETH CADY STANTON—*Dear Madam:* Herbert Spencer hits it when he says "Equity knows no difference of sex."

I see that your Convention will be held at Newport August 25-6. If you announce me in THE REVOLUTION, I will address the meeting on the 26th.

I believe in mind, and heart, and soul, in your movement; and unlike the "devil" in scripture, I not only want to "believe and tremble," but want to work out woman's salvation and mine, and at once.

Yours, JAMES MATLACK SCOVEL.

We shall be glad to have a word from one of New Jersey's distinguished sons, and we hope he will soon call a Convention in that benighted State, where women cannot will their own property.

WOMAN SUFFRAGE IN LOUISIANA.

The South don't wait to be called on but goes to work herself. In New Orleans, meetings of an interesting character are already held in private parlors and elsewhere, to consider the subject. A private letter from that city thus reports one of them:

Several meetings have been held at different residences, having for their object the Discussion of Suffrage for woman. Women of families took an active part, both in the discussion and in the reading of Essays, composed by one of the women present. My friend assures me that he had not for years listened to anything that excited in him a more profound interest than the sentiment expressed in one of them, by a lady, in behalf of woman and her rights and privileges as advocated by your REVOLUTION. And so great was the interest awakened, that the meeting was adjourned over for another evening, at which time a repetition was had, much to the delight of all present. Yet upon a vote being taken as to the views of those present, a majority was rendered against woman's interest, and that by women themselves. But an interest was excited which will result in good to the cause.

WHAT THE PRESS SAYS.

From the N. Y. Tribune.

THE Rev. J. D. Fulton of Boston preached a sermon in Springfield, Mass., recently, on the woman question. Having made an argument in favor of the authority of the Bible, and urged the study of the Scriptures as defining woman's position, he said: "The attempt is now being made to prove that woman is suffering from a despotism more intolerable than human slavery, that God is the author of it, and that its code of laws is contained in the Bible. The attitude of so-called philanthropists is ruinous. He stood firmly on the anti-slavery platform because he stood with God, and stands opposed to the modern woman movement because he so stands with God. His first impulse was to advocate it, but research had shown it the very worst fate that could befall woman. We shall have no new women; but the dear old woman we have loved and reverenced from infancy, as God made her. *The Methodist Review* says there is no such word in the Bible as helpmeet. I should like to know where he gets his Bible; but I thank God there is such a word there as helpmeet, and I thank him that there is a helpmeet at No 32 Melville st., Boston (Mr. Fulton's residence). Christ carefully taught subordination of woman to man. His treatment of his mother forms the greatest bar to Mariolatry, an obstacle to Christianity, second only to pagan idolatry." In conclusion, Mr. Fulton contrasted the enthusiasm of the advocates of this false reform with the adherents to the old state of things; money is being spent largely on the side of error; who will spend a dollar on the side of truth. Where are the watchmen on the walls of Jerusalem, to check the great tide of this error.

No. Mr. Fulton, we are rapidly proving, to the satisfaction of thinking minds, that God is not the author of woman's degradation, and when *inspired women* give their version and interpretation of His law, we shall see the Bible as well as the good Father always on the side of justice and equality. These Reverend gentlemen have laid down *their* laws to woman-kind with great unction in the past, and we have been meek, sad listeners to what seemed our predestined fate, but with thought and a knowledge of the alphabet, comes hope, and an awakening suspicion that the laws of Nature may differ somewhat from those of man, and that in obedience to the higher, the divine, we may be compelled in the progress of events to repudiate the customs, creeds and codes of our erring fellow-mortals.

From the N. Y. Times.

If women were to wear the same dress as men—that is, if they were to wear coat, vest and trowsers, with long-legged boots and stove-pipe hats—they would be able to command the same pay as men for their labor at all industrial pursuits, trades and professions. This is Mrs. Stanton's new idea. Now, the thing is very easily tried; and if any respectable number of women wish to try it we venture to say the Police will not interfere. If inequality of pay is owing to difference of costume, then the female workers have the remedy in their own hands. We would be willing to see the experiment tried.

We of THE REVOLUTION believe in obeying the law which forbids this experiment, and as we have not the right to vote we cannot be said to hold the remedy in our hands. This is not Mrs. Stanton's *new* idea, for it is quite an old idea, and hundreds of women are doing the thing we have merely approved with our pen.

From the New York Citizen.

WOMAN'S RIGHTS.—If an ignorant, ungainly, diseased, uneducated, wealthy, selfish old woman of fifty were to plight her troth to an intelligent, well-educated, good-looking young gentleman of thirty, who assured her that it was her wrinkled, bony, skinny person, and not her money, that he wanted; and that her senseless, misspelled, badly-worded and ungrammatical letters were the most charming he had ever read, and that he would not change a line of them, or accept in their place the finest productions of Addison or Irving; if this old woman should change her mind before the auspicious wedding-day, and determine to bestow her heart and charms on some other swain, would a Western jury, in a suit for breach of promise of marriage against her by the heart-broken lover, render a verdict of one hundred thousand dollars damages? How does Miss Anthony like all man's rights?

Men make the laws, Mr. Roosevelt, and have the remedy in their own hands. Men are the judges, jurors and advocates, and if they cannot get justice at the hands of their own sex, they must put women in their places. When the world of work is open to woman, and she is well paid for her labor, she will not be guilty of such base deeds as sueing men for breach of promise, or accepting gold from the hands of her betrayer. In the general upturning and upheaving we propose, we shall see the rights of man as well as woman more sacredly regarded and protected.

From the N. Y. Evening Express.

Mrs. Mary Clemner Ames, in the last number of the *Independent*, does herself and her sex honor by the noble and dignified manner in which she takes Dr. Bushnell to task for his recent book on Woman Suffrage. She controverts all his arguments with the ability of a master. She takes his "thunder-force" all out of him.

You mean his twaddle; there is certainly no "thunder-force" in his book.

From the N. Y. Evening Press.

The *Citizen* for this week is feeling terribly distressed because THE REVOLUTION has come out in favor of females wearing a sensible, healthy, and convenient dress. This paper thinks Olive Logan can hide her diminished head. We are of the opinion that all parties will survive this attack of the *Citizen*.

THE REVOLUTION has evidently not come to bring peace on earth! We hope Mr. Roosevelt and Mr. Forney will meet and console each other, for there is much still in store for them.

From the Sun.

THE advocates of female suffrage show a great deal of shrewdness in attacking the strongholds of fashion. Close upon the heels of the brilliant Saratoga Convention, they propose to hold one at Newport. By all means let them fight it out on this line all summer. The idea is a good one, and we trust Long Branch, White Sulphur Springs, Lake George, Lake Mahopac, Niagara, and all fashionable resorts, will be conventionized in the interests of women. If Miss Anthony and Mrs. Stanton can only get the "butterflies of fashion" on their side, success is assured.

We get hosts of letters from these frail ones now. There are many sad, stricken hearts, 'neath the bright wings so gaily fluttering mid sunshine and flowers, longing for the braver, nobler lives to which we are beckoning them.

From the N. Y. Evening Press.

THE REVOLUTION is always spicy reading, but the number for to-day seems to be more so than usual. It is spicy because it is earnest and truthful. The facts which it gives the public are of wonderful and startling significance. We marvel how any man can read them and for a moment longer sneer at the cause or refuse to allow women the rights for which they plead so earnestly and truthfully. We wonder how any decent man on the *Tribune* staff can find it in his heart to write against them. In the Vedas of India there is a maxim which reads: "He who despises a woman despises his mother." So we think he who would deny the humblest of them their rights would treat his mother the same way. THE REVOLUTION is a good paper, battling for a noble cause, and we commend it to the earnest consideration of all our readers. The present number has an "Appeal" from Mrs. Gage, some interesting "Editorial Correspondence" from Mrs. Stanton, an article on "A Woman's Congress," another one in reply to the silly argument the "Women do not Want to Vote," one on "La Bible Dans L'India," English Correspondence, and a large number of able editorials from the pen of Parker Pillsbury and others. It is an able number.

Let Forney read the above, and remember the motto, "Evil to him who evil thinks." Just such testimonials as the above come to us from far and near. The leading literary women of the country will all adorn our pages so soon as we are sufficiently powerful not to need their services.

CHINA AND HER CHILDREN.—One of the sprightliest, most liberal and every way deserving little Dailies now published in this City, the *Evening Press*. It entertains, most hospitably, every new reform, and every new arrival on our shores, of whatever race, or from whatever country. The three proscribed classes present are the Negroes, the Chinese and the Women. Towards all these, the brave little *Press* goes for fair play. The other evening, I had a good article on the Chinese question which it closed thus:

But there is another and higher view of this matter to be taken. We refer to the religious or christianizing aspects of the question. All accounts represent that the Chinese are, when removed from home pagan influences, quite ready and willing to become Christians. We regret that as a Christian people we have not a better example in private and public morals to set them. But we can teach them what men *ought* to be, if we cannot show them any well preserved specimens. Even now a couple of Chinese merchants are on their way from Chicago to this city to form business acquaintances with our merchants. Let them be welcomed as men and brothers; let our churches invite them to speak before them (for they are said to be masters of the English language), and let us learn their own views on these great and interesting questions.

The Revolution.

ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

NEW YORK, AUGUST 19, 1869.

THE WOMEN AND THE STATE.

It seems to us that the friends of immediate Woman Suffrage are hardly so wise or so patriotic as those who are concentrating all their energies for the moment on the enlargement of the education of women and the opening of new spheres of duty for them in regions—like that, for instance, of medical work, municipal economy, and the duties of poor-law guardians—for which even at present those amongst them who would be likely to be chosen for such duties are eminently fitted. When Mr. Mill said last Saturday in the Conduit Street Meeting, that "until the Suffrage was gained nothing was obtained that might not be resumed at the caprice of our rulers," and that "*even* in America to abolish slavery was not enough; the negroes could not be really free until they had the franchise"—he used what seems to us a most misleading and almost absurd analogy. He intimated—or if he did not intend to intimate, the whole validity of his reasoning failed—that the English women are held by the class who do possess the franchise in very much the same state of adverse servitude as the negroes of the southern states—that it is as much for the selfish interest, and in the power, of men to keep women out of the franchise in order to keep them out of their other natural rights, as it was for the selfish interest and in the power of the whites of the south to keep negroes out of the franchise, in order to keep them out of their other natural rights. This appears to us conspicuously and ludicrously false. If all the southerners' wives and (consequently) daughters had been women of color, and there had been no other colored persons in the south, does any one dream for a moment that it would have been necessary to give them the Suffrage in order to compel the courts of justice to take the evidence of colored persons, and to treat the murder of a colored person as ordinary murder? As Mr. Mill very well knows, the chances are that in such a case the evidence of colored persons would have been worth almost *more* than ordinary evidence, and the murder of a colored person would have been regarded as a worse than ordinary murder. Wives and daughters have not as a rule been regarded as the objects of their husbands' and fathers' civil jealousy in any civilized state of which we ever read. And now in England, who doubts for a moment that the tendency is to relax the law in favor of women, rather than to apply the law harshly against women—that a woman has far more chance of a light sentence for a crime, other things being equal, than a man—that a woman has far more chance of heavy damages, other things being equal, than a man—that woman's labor is hedged about with greater securities—that an insult to a woman entails infinitely heavier social penalties? Was all this true of a negro's position under the white oligarchy of the south? If women with us are in an almost opposite position—as who will deny?—how is this for a moment compatible with the assertion that no rights are secure to a woman without the franchise, that her claim for the franchise is her only security for other rights?—*Spectator.*

The London *Spectator*, in commenting on the late convention in that city, shows its ignorance alike of fact and philosophy. Few people are capable of tracing effects to their true causes, hence they can never classify people or wrongs, nor understand the philosophy of those who do penetrate the real point where degraded classes are wronged.

As seen above, the *Spectator* is quite indignant because Mr. Mill, in a late speech, mentioned the women and southern slaves in the same connection, as equally in need of the franchise. If the *Spectator* had informed itself on the laws of many of the states in this republic, as well as in England, it might have expressed its surprise that those for women were so nearly parallel with the southern slave code, before the war.

The civil, political and religious status of women and slaves is the same in principle, the position of fortunate women answering to that of the fortunate slaves, and for the rest, their condition is too nearly alike in fact, to question the difference.

Married women are civilly dead, so were slaves; they have no property, neither had slaves; no personal rights, neither had slaves; no right to their children, neither had slaves. In the state constitutions they are ranked together with idiots, lunatics and criminals. In the Bible they are alike taught subjection to white men: "Servants obey your masters," "wives obey your husbands." They are alike nameless, purseless, childless.

The slave was Cuffy Davis, or Cuffy Lee, just whose Cuffy he might chance to be. The woman is Mrs Jones, Brown, or Smith, just whose Mrs. she may chance to be. The individuality of both classes is buried in the master.

What is the remedy in both cases? To re-recognize their individual existence—their full eqality as human beings with all others on this footstool. To say that our condition must be improved—that we may have wages, property rights, education—does not touch the kernel of the question. And the first step towards woman's elevation is not taken until you, Mr. *Spectator*, stand aside, with bowed head and folded arms, and confess before all Israel and the sun, that woman has an individual existence, inalienable rights, privileges and immunities, which no man can understand, nor protect, and with which he has no right whatever to intermeddle. And until this is done, the less education woman has the better for her own comfort and happiness; for just in proportion as she is man's equal in moral and intellectual power, does she feel more keenly the degradation of her subject position.

The noblest men were the greatest sufferers under the slaveholders' lash, and the wicked prejudice against color. Such men as Robert Purvis of Philadelphia have suffered more in one hour than all the ignorant plantation slaves, boot-blacks, and barbers of color have in their wholelives. So the woman of the loftiest aspirations, and finest sensibilities, most readily feels the insult of a word or look that points to her as man's subject.

It is an unpleasant truth to most men (for no one likes to own himself a tyrant), to admit that they hold women in the same adverse servitude as slaves were held. The yoke is different, but just as galling. It was not the real interest of the master to hold slaves, neither is it to man to degrade woman, but he thinks so. Poor human nature always wants something to look down upon, something to go and come at its beck, and many a man that wept over slavery in Jamaica and South Carolina maintains an iron rule over his own wife and children at home. The new York *Tribune* defends the rights of black men, and sneers contemptuously at the very best women in this country.

Again, if English wives and daughters have not been "the objects of their husbands' civil jealousy," why do they need "to relax the law" logical *Spectator?* "A woman has more chance, in our courts, of a light sentence than a man." The man says what shall be crime. He is the law, the advocate, the juror, the judge, the executioner. He hangs a girl of eighteen for infanticide, while her seducer presides in the courts where she is tried. "Woman's labor hedged-about with greater securities!" Does the *Spectator* consider good wages a temptation, rags and hunger a means of grace? What says Mrs. Norton, the author, on the "greater securities" women have in their own law-books over their husbands in the English courts. Men who edit papers should know what is going on, under their eyes.

The *Spectator* further says:

But we go further, and say that the reason women do not possess all the privileges we should wish them to possess, and some of the privileges which, for the moment, we do not wish them to possess till they can give more proof of moderate ability to use them for the service of the state, is this, that women far more than men are opposed to the giving of such privileges—that feminine influence works against their receiving them. And this brings us to the point we think Mr. Mill and Mr. Stansfeld, and Professor Fawcett and Mrs. Fawcett, and Mr. and Mrs. Taylor too much ignore in their high argument—that, as yet at least, Women's Suffrage would, if it could be forced upon a very reluctant class, and if that class could be compelled to use it, be the greatest instrument of reactionary measures yet conceived in English politics. This is, we imagine, Mr. Disraeli's real reason for his known leaning to Woman's Suffrage. Women have as yet no political education. The women of the masses have probably no single political view, except perhaps whatever may be involved in the beliefs that drinking-shops are bad, that wages ought to be higher, and that their favorite religious advisers' views ought to be zealously seconded by their own social influence. We doubt if any of the political views involved in these beliefs would be politically sound; we are sure that some of them would demand a large sacrifice of our present liberty. If the Roman Catholic Church really hopes to reconquer England, we imagine that it would lend its full support to the Women's Suffrage movement—for there it might in time find a political lever of immense power, though at first no doubt the weight of women's influence would be chiefly thrown into the scale of a fanatical and intolerant Protestantism.

Women are too proud to let you know, Mr. *Spectator*, what they want until they are sure of getting it. If men really believe that women would not vote if they could, why put up barriers to prevent their doing what they never would do. Amend your constitutions, and see what will come of it. Men fence their cornfields to keep cattle out, not because they know pigs hate corn and would not go in if they could.

Again, if it be true that women are so ignorant and stupid as not to know the honor and dignity of the ballot, and to desire its protection, that is the very reason they should have it as an educator.

If woman is the narrow, selfish, conservative element, does she not need the democratic influence of public life and interests to liberalize her opinions? Give woman freedom of thought, a liberal scientific culture, and you strike a blow at old church establishments, with their dogmas and traditions, their fears and superstitions, that can never be done in any other way.

If the *Spectator* truly sets forth the condition of English women, he has clearly pointed out to liberal men that the first step towards national regeneration is the enfranchisement of its women.

But we think the ignorance of women greatly overrated. If the *Spectator* were conversant with the history of his own country, he would find women identified with every liberal measure in his nation's history. Has he forgotten Elizabeth Heyrick, Elizabeth Fry, Florence Nightingale, Harriet Martineau, Frances Power Cobbe, etc., etc. Twenty years ago, we visited nearly every shire in England, and were astonished at the deep interest and knowledge of women in all public measures.

After speaking most approvingly of a higher education for women, and of the proposed col-

lege for women at Hitchin, and, like Bushnell, saying wise and foolish things on both sides, the *Spectator* winds up by saying:

No doubt true education for women *must* lead sooner or later to giving women true political interests and sound political views. As soon as they have any respectable amount of interest in politics, if they *desire* equal political rights with men, we do not see how, on any principle of justice, they can be refused them. If they think, as they well may, that they exercise a really greater and better political influence indirectly than directly, they will not demand them. But whether they are demanded or not, the political education of women *must* be a consequence of their general education, must be an incalculable boon to the state, must result in a higher political life for the state, whether it takes the form of wielding direct political influence, or remains in the equally powerful form of latent heat. In any case, to make a fuss *now* about women's franchise seems to us a very remarkable illustration of the positive passion of some people for putting the cart before the horse.

The short way of interesting them in politics is to give them a voice in the law. You make a boy an accomplished swimmer by compelling him to practice the motions and struggle in the water, not by studying the rules in a rocking-chair.

Is not "the fuss we are making now" a part of the education? There is no more "fuss" about this than there has been about every other step in civilization. "Fuss" is the cart-horse of Progress, and it matters little whether he is behind the cart or before it; if he is not in a position to pull there, he must push us into the political kingdom, for there we shall go.

E. C. S.

HESTER VAUGHAN ONCE MORE.

At last the name of this unfortunate victim of Pennsylvania lust, treachery, cupidity and cruelty has reached human ears. She is still alive. That is the greatest wonder. But that is all. Pennsylvania may be thankful that her blood as well as virtue, health, and all that make blood and life desirable, will not also be required at her hand. The following letter in the *World* of last week on Wednesday, tells tales at which all that is honorable and humane in that state will blush and be ashamed:

PHILADELPHIA, August 5.

To the Editor of the World.

SIR: New York ladies have endeavored to get the address of Hester Vaughan, which the writer could have given them, but was prevented from doing so from sheer mortification. Had she done so, she would have been compelled to acknowledge the fact that, after the great wrong done Hester Vaughan, there was not one individual in this State who voluntarily came forward with the offer of a dollar to replace the clothing that was stolen from *her*, or offered to contribute and send her to her parents. From this charge I may except a whole-souled Irishwomen, who came to the writer with a dollar in her hand, which contribution, under the circumstances, I declined to receive. I thank God that Hester is now with her parents, though she is poor, with a shattered constitution, and her reputation damned for life.

Where is the father of Hester's child? No doubt he is occupying a high social position, and will probably vote next fall for Governor Geary in gratitude for his banishment of Hester Vaughan.

I shall be pleased to give Hester Vaughan's address to anyone who may feel an interest in her. The following is an extract from a letter received by me from Hester Vaughan, dated at Liverpool, June 9, 1869:

"I am notable to go home yet; I am too weak to travel. I would be obliged to you if you could get that money from New York for me, as what I had when I came away is all gone. I had to buy such things as I could eat, for I could not eat the ship's provisions."

The following is from a letter dated July, 1869:

"Home at my father's. I had a hard time to get along, as I was so sick. I thank you for what you sent me.

"HESTER VAUGHAN."

SUSAN A. SMITH, M.D.,
104 South Fortieth street, Philadelphia.

So it seems all the worst apprehensions of the New York Women who interested themselves in Hester's behalf were well based. They were well convinced that she was innocent of the crime alleged against her. They knew that though her lawyer robbed her of the last dollar of the little money she had saved, he made no investigation of her case, and still less any defence at her trial, worthy of the legal profession. They knew her clothing was nearly all stolen from her. They knew that her prison sufferings were such as Torquemada would have delighted in, in the terrible days of the Inquisition. Caged in a narrow, damp cell, with no seat but a stool that compelled her to lean for support against a cold stone wall, she contracted rheumatism which only those can appreciate who have been wrung and twisted by its tortures. All this the New York women knew, and more and similar, or worse.

But they did not know, they were not permitted to know, the time nor the manner of her departure. They were informed by telegraph that she was free and would be immediately consigned to their care. The very train was specified that should bring her. Knowing her forlornness and even danger in a city she never saw, they were early at the station to receive her. Not arriving, as was expected, they crossed over the Ferry to New Jersey in search of her. Not finding her there, they waited and watched other arrivals till midnight, but still she did not come. And never came! Nor did they, nor could they, ever hear more of her *that was true*, till this letter of Dr. Susan A. Smith. They were, however, given to understand that she had gone to her parents and her home, in good hands, and with the most liberal provision for her comfort and support on the passage; when, according to her letter, she had to spend the little money she had on ship board for some thing she could eat to keep her from perishing And with a brutality of spirit that may be common in the wilderness, but is not known among domesticated beasts, they were simply told to mind their own business. The hundred dollars held by them subject to Hester's order, they were coolly asked to send to Gov. Geary. Doubtless he will be more than glad when he gets it. It would long since have been sent to Hester but the Pennsylvania authorities, with a temper truly diabolical, refused, as already intimated, to allow any soul in New York to know her address. And till now no one has had any thread by which it could be traced. My own suspicion, often expressed, has been, that she died by means fair or foul, in the prison; a suspicion fully warranted by the facts in the case.

The New York women were, moreover, assured after their visit to Hester's prison that the women of Philadelphia were lavish in their attentions to her, and that no reasonable want of hers would longer go unsupplied. She was found destitute of nearly every comfort needed by one in health, to say nothing of her severe illness and suffering. She was barefooted on the pavement of her cell, prudently reserving an old pair of boots she had, to wear should she ever be liberated. And now Dr. Smith testifies that "after the great wrong done Hester Vaughan, there was not one individual in the state who voluntarily came forward with a dollar to replace the clothing which was stolen from her, or offered to contribute and send her to her parents!" "One poor Irishwomen came with her dollar," and that was all. A dollar very possibly for which she had given two hard days' work, and which she could ill afford from her own living. Where were the thousands of pious, praying, Protestant women of the city of sisterly and "Brotherly Love," Inasmuch as they did not visit Hester in prison, would they, or would they not, have done it unto her master and lord, and their master and lord, had he been in her place?

Where were the hundreds of wealthy Quaker women of the city and neighborhood, always proverbial for their humane and good works? Anna Dickinson had made known, far and near, the fearful condition of the poor sufferer from Pennsylvania laws, lawyers, prison keepers and governors, but in all that city and state of millions of people and hundreds of thousands of professing Christians, orthodox and otherwise, not one came forward voluntarily in charity, but one poor, laboring Irishwoman! Well may Dr. Smith "thank God, that Hester is now with her parents, though poor, with a shattered constitution and reputation damned for life."

Where is the father of Hester Vaughan's child?" too, may well be asked. But Hester can well afford to leave him and Gov. Geary and lawyer Goforth and all her tormenters, to themselves. The Almighty avenger of her wrongs was before, and will be after them, and justice will yet be done. Were she the wickedest Magdalen that ever sinned, were her hands even stained with the murder of her own innocent, which no one who investigated the case ever did, or ever will believe, it would be no palliation for their cruelties. Their conduct, most happily for man and womankind, viewed in all its terrible aspects, has few parallels in the whole history of human depravity.

P. P.

WOMEN MAKING A FARM.

THE Minnesota *Monthly* puts the question of the ability of women to clear and cultivate farms forever at rest. Seven sisters have tried it sixty miles from St. Paul, and succeeded, so far, to admiration. A railroad is already building across their lands, greatly enhancing their value. The *Monthly* says "ere long the farm will be pointed out to thousands of emigrants and travellers as an object of great interest, and will show to all, what gentle, modest, and womanly woman can accomplish when impelled by filial affection and a sense of duty. Their dwelling-house, a commodious log building, which the neighbors helped them to build, and all its surroundings, betoken the industry, thrift, neatness and taste of the occupants. The outhouses for horses, cattle, pigs, poultry, and smoke-house, and the fields and fences, all indicate that the occupants of this homestead excel in husbandry, and know how to live. Two years ago last April, they secured here two homesteads of eighty acres each, under the homestead law, and have since cleared forty acres, all of which are now in crop. Of their crop of last year, besides what was consumed in the family, they sold nine hundred bushels of potatoes, five hundred bushels of corn, two hundred bushels wheat, two hundred and fifty bushels turnips, two hundred bushels beets, eleven hundred heads cabbage, and over two hundred dollars worth garden stuff. The potatoes they sold for fifty cents per bushel. All the work on this farm, the clearing and grubbing the land, the fencing, sowing, planting, cultivating, and harvesting, and taking care of the stock, and all other work, excepting splitting the rails and breaking and ploughing the cleared land, was performed by the seven sisters. These ladies are natives of Ohio, whence they emigrated to that state three years ago, and to that farm, then

wild land, in April, 1867. The family consists of the seven sisters, the youngest aged fifteen years, the eldest about twenty-five, their mother and their father, an invalid. The family removed to this state with the hope of improving his health, and this spring for the first time in many years, he is able to assist in farm work. In the course of conversation on the management of this model farm, the mother, a fine looking old lady, remarked: "The girls are not proud of the hard work they have had to do to get the farm started, but they are not ashamed of it. We were to poor too keep together and live in a town. We could not make a living there, but here we have become comfortable and independent. We tried to give the girls a good education. They all read and write, and find time to read books and papers." Now, don't let young salesmen in stores and shops, nor clerks in banks and broker's offices, and all in government employ in Washington, or any state capital, suppose that THE REVOLUTION has any special regard to their positions or *sphere* in so often directing attention to what young women are doing on the soil of the great west.

P. P.

MR. FORNEY.

WE do not see any strictures by this gentleman in his two dailies, on the *indelicacy* of his peers in Pike County, Penn., in their recent treatment of Charles Orme, the unhappy man just hung there.

We hope this gentleman will not lose sight of the morals of his native state in looking after the daughters of New York, for we can assure him his own state and sex require some of his attention. Nothing but our *fear of Mr. Forney* prevents us from saying this week all we think of the disgusting details of the affair, and in fact of the gallows, as a masculine institution. We may gain fresh courage when we have more time to arrange our thoughts. In the meantime, let the women of this country protest against our whole system of prisons, gallows, punishments, rats, mice and vermin, close rooms, putrid meats, sour bread, etc. When the Judge sentences the prisoner, are these abominations a legal part of the sentence? Where is Mr. Forney's decency, that a poor criminal in his state, rebukes the authorities on the gallows, with his dying breath, of such outrages? Such things ought not to be in this enlightened age of the world.

E. C. S.

PRESENTS TO PRESIDENTS.

No person holding any office of profit or trust under the United States, shall, without the consent of the Congress, accept of any present, emolument, office, or title of any kind whatever, from any king, prince or foreign potentate.—*Constitution of United States, Art. 1, Sec. 9.*

The President, at stated times, shall receive for his services a compensation which shall be neither increased nor diminished during the period for which he has been elected; and he shall not receive within that period any other emolument from the United States, or any of them.—*Constitution of United States, Art. 2, Sec. 1.*

Some centuries before the adoption of the United States Constitution, a wise king and lawgiver had written, "a gift blindeth the eyes." The framers of the Constitution are generally supposed to have had great respect and reverence for the book in which those words are recorded, though they did not put the actual name of the Inspirer of its great truths into that instrument, as some, now-a-days, think they should have done. But none can doubt that when those excellent men entered the clauses above cited into the Constitution, they fully believed that "a gift" has the very serious and deleterious effect described, and intended to provide against the danger, by proscribing the giving or taking it. Perhaps in accepting so many presents of lands, houses, horses, harnesses, hounds, clothing, furniture, cigars, besides gold and greenbacks to vast amount, the President has not actually trampled the Constitution he has sworn to obey and keep, under his feet. But that he has proved how fearfully gifts blind the eyes, none who have eyes to see and to perceive, can, or do, doubt. And surely, had he read so much as the first paragraph of the Declaration of Independence, he might have paid "*a decent respect to the opinions of mankind*" on such a question, and not have made his party and his country, too, ashamed of him, even had the Constitution made no provision whatever against a course of conduct at once so shameful and, in his case, so unnecessary.

P. P.

REPUBLICAN ESTIMATE OF THE PRESIDENT.—The New York *Times* calls Gen. Grant "the horse-jockey president." But the *Sun*, still more audacious, declares:

The Administration fails through the political incapacity of its head. Gen. Grant is filling the ranks of the party with dissatisfied members. Some of its old leaders begin to suspect him of lack of fidelity to its principles, its measures, and even to the organization itself; and they are not slow in asserting that all he cares for is to amuse himself during his four years' occupancy of the White House, providing for himself, his relatives, retainers, and benefactors. These charges may be to some extent groundless; but, while he will doubtless carry out the policy of reconstruction after a dilatory fashion, he has already shown that he is destitute of high statesmanlike qualities, and in regard to leadership is too often but the willing instrument of charlatans and adventurers.

The same paper sent a reporter to Boston last week to have an interview with Mr. John Quincy Adams on the present national situation. In answer to the question how, President Grant is estimated by republicans in New England Mr. Adams answered as below, in which answer he speaks the general republican sentiment very far beyond the confines of New England:

Mr. Adams replied: "They are mortified, chagrined, disgusted with their President, and don't know how to help themselves. They can't control him; nobody can control him; and he has no political ability to control himself. He is out of his element in the Executive office, and feels it. State matters are a bore to him. Statesmen and politicians are not congenial companions to him. He dislikes their conversation and shuns it, thus shutting himself out from the advice and information a President always needs. He prefers the companionship of horse-jockeys and retired merchants who have plenty of money to spend, but who know nothing of public affairs and care less. The Republican party in New England is an aristocratic party, and dislikes the course Gen. Grant is pursuing. But they can't help themselves, and they feel the mortification all the more keenly on that account."

LAW SCHOOL OF ST. LAWRENCE UNIVERSITY, CANTON, N. Y.—The Law Department of St. Lawrence University has been duly organized with the following faculty: Richmond Fisk, Jr., D.D., President, and Professor of Logic and Political Economy; Wm. C. Cooke, Esq., Professor of Practice, Pleadings and Evidence; Hon. Leslie W. Russell, Professor of Personal Property, Criminal Law, Commercial Law and Real Estate; Hon. Stillman Foote, Professor of Domestic Relations, Personal Rights, Wills and Contracts. Besides the regular law faculty, other eminent lawyers of Northern New York will give occasional lectures each term. The fee charged per term is $25. The fall term of the present year will begin on the second Tuesday of September, continuing twelve weeks.

LONDON LADIES' WORK SOCIETY.—Miss Emily Faithful, whose very name has significance, has set on foot a movement to aid reduced *ladies* to remunerative occupation. She says it has been found by experience that such an institution is needed, for the long list of "reduced gentlewomen" seems not to lessen, but daily to increase, and many who would gladly earn an honest independence, and have the energy and ability to do so, have no way open to them. The sale of any lady's work too is difficult, because materials have to be paid for at the usual retail price; and there is so little variety in the work done, that the market is overstocked almost as much as it is with governesses. To obviate these drawbacks, this Society proposes to furnish its members with materials at wholesale prices, and to point out a greater variety of labor. Classes, also, for instruction in different kinds of work, will be opened as soon as sufficient names are received to form a class, and prizes will be offered for any new designs. In a subsequent letter to the London *Times*, Miss Faithful announces that the Society is already in working order. The Princess of Wales has graciously signified her interest in it; donations to meet the first outlay have been most kindly tendered by Mrs. Tait, Lady Goldsmid, Lady Henniker, and others; we have done our utmost to select useful articles, and they are offered for sale. A Registry for governesses, companions and lady nurses is also kept by the Society.

STRIKE AMONG THE SILK-WINDERS IN LYONS.—A late London paper contains the following:

In the meeting of the Council of the International Working Men's Association, London, July 13th, a letter was received from the corresponding secretary of Lyons, enclosing a declaration of the adhesion of the Avalistes—silk-winders of Lyons—to the International Association. They number about 7,500 women and upward of 300 men, who are on strike and appeal for help to the members of the association in other countries. The cause of the strike was a reduction of the hours of labor from 12 to 10 hours a day, and a rise of wages from 1*s.* 1½*d.* to 1*s.* 6*d.* a day. The adhesion was ratified; it is the first working women's society that has joined. As most of the single young girls lodged on the premises of their employers, they were turned out when the strike occurred, and being unable to find shelter elsewhere, many have to sleep in the open air. To keep the mills going, the mill-owners have sent out agents to ransack the country, and to engage little girls of 11 and 12 years of age, whose parents are taken in by false promises. M. Bonnardel, in the rue Bossuet aux Brothau has, during the last six months, imported some hundreds of young girls from Italy, holding out promises, that they could earn 2 francs a day and that their travelling expenses would be paid. To their great disappointment they found that their wages amounted to only 1 franc a day, and out of this their travelling expenses were deducted. When M. Bonnardel got wind that a strike was about to take place, he determined upon turning his fair lodgers out in the dead of night, but they resisted. Some windows were broken, sergents de villes were fetched to restore order, about a dozen girls were arrested, and since then the soldiers of the Empire are engaged to guard the establishment. They patrol round the house and through the adjacent streets with their guns upon their shoulders. What makes matters still worse is that several other trades, instead of supporting the fair avalistes, have in the meantime also turned out. All the metal trades, such as engineers, locksmiths, iron-founders, boiler-makers, scale-makers, etc., are on strike. They demand a reduction of the hours of labor from 12 to 10, without a reduction of wages, the abolition of all piece work, and that all overtime shall count double. The shoemakers demand a rate of wages at piece work which will enable them to earn by 10 hours labor 4 francs (50 cents) a day! All trades demand that their wages be paid weekly instead of monthly.

All over the civilized world (is the world any where *civilized*?) the power of capital is thus used to defraud and crush labor, wherever possible? If labor can't protect itself the

southern chattel system may as well return and done with it. P. P.

REV. MRS. HANAFORD.

At the recent Woman's Suffrage Convention in Newburyport, Mass., Mrs. Hanaford delivered an earnest and eloquent address that should have space in these columns did their length permit. The following is a brief extract, taken from the Boston *Commonwealth*:

It is too late to sneer at the Woman's Rights movement; it has risen to be acknowledged as the foremost reform of the age, second to none, not even to the great temperance reform, and it is advocated by master minds on both sides the Atlantic. John Stuart Mill lends the weight of his logic, and Henry Ward Beecher and Wendell Phillips the might of their eloquence. Mrs. Dall, with her store of knowledge; Mrs. Howe, with her poetic genius; Mrs. Livermore, with her womanly eloquence; Lucy Stone, with her unanswerable arguments; Lucretia Mott, with her wisdom and dignity of fourscore years, and in the beauty of her green old age; Anna Dickinson with her words of power; Olympia Brown, with her life-long enthusiasm and her patient industry and triumphant success; Antoinette Brown Blackwell, with her scholarly pleadings; Madame Anneke, with her German, and Madame D'Hericourt with her French experiences and eloquence; all these, and more also, men also, men and women of moral worth and intellectual power, are enlisted in this good cause, and are carrying it on to a final and glorious success. Miss Anthony and Mrs. Stanton, with their REVOLUTION, are turning the world right side up, and Mrs. Livermore, with her *Agitator*, forbidding that society should remain as a Dead Sea any longer on these important matters. Mr. Tomlinson's *Woman's Advocate*, and other excellent periodicals, in favor of the Woman Suffrage movement, are evidences that the leaders of the people are awake, and some of the conservators of public morals, and the controllers of public opinion, are in earnest as they drive the quill, to have it mightier than the sword, to the overthrow of civil inequality between the sexes.

GERRIT SMITH.—In a long letter of critisism on the Saratoga Temperance Convention, Mr. Smith, after making his able argument in favor of a prohibitory law, closes with the following:

I am conscious that I weary the public ear with my many words against the dramshop and dramshop parties; and that I may be thought to take credit to myself for having very sternly refused for these forty years to allow intoxicating drinks to be sold in my buildings, and for as sternly refusing to vote for candidates who are in favor of the dramshop. But these things do not minister to my self-complacency. There were especial reasons, but no especial merit on my part, for them. In the light of the fact that the dramshop has poured floods of wretchedness and ruin through several of the latest generations of my kindred, I should be a monster of insensibility and unnaturalness were I to take any lower ground than I do in my war upon it. If others, who are more distant and, therefore, less-afflicted witnesses of the horrors of intemperance, can be excused for keeping peace with dramshop parties, with dramshops, with the manufacturing of their death-drinks, or with the furnishing of materials for their manufacture, it, by no means, follows that I can be—I, who have, nearly all my life time, been brought into contact with those horrors, and have seen so many near and dear ones writhing and perishing in them.

MISS CLARA BARTON.—The *Evening Mail*, one of the prettiest and best dailies New York ever boasted, sound on the Woman, and every good cause, said of Miss Barton, on Saturday last, this celebrated heroine of our late war sailed at noon to-day by the steamer Caledonia, bound for Glasgow, *en route* for the borders of the Lake of Geneva. Exposure in hospitals and on battle-fields has materially affected her strong constitution, and, following her physician's advice, she is going to spend some years in Europe, and will probably stop somewhere in Switzerland where the climate is genial. Many of her friends attended her to the ship to give the parting farewells.

FREDERICK DOUGLASS—ELOQUENT INDIGNATION.

WHAT father, worthy the relation, will not sympathize with Frederick Douglass in the sublime utterances given below, in behalf of his son, proscribed and persecuted by the Printer's Union in Washington, as described in THE REVOLUTION not many weeks ago, *on account of his color?*

For the moment, Lewis H. Douglass represents our whole people, rising from degradation to respectability, and from proscription to equal rights. The principle involved is one for which every man ought to contest. It involves the right to life, liberty and the pursuit of happiness, and it is the business of every American citizen, white and black. I believe there never was a crime committed for which apologies of some sort could not be made, and the attempt to degrade and starve a colored printer at Washington is no exception to the general rule. It is alleged that he is an improper person to be allowed to work; that he has at some time of his life worked at a lower rate of wages than that fixed upon as the proper one by the Printer's Union; that he has worked in a town or city where such Unions existed and did not become a member; that he has served no regular apprenticeship; that the card permitting him to work in the Government Printing Office was improperly issued, and much else after the same sort. My friends, I have neither time nor patience to expose and refute in detail these paltry allegations. From beginning to end they are miserable shams, designed to give a color of decency to one of the meanest acts of cruelty ever perpetrated against a fellow-man. Analyze these excuses and they—each and all—but aggravate the very crime they are intended to defend. They virtually say for the criminal, that, having cut off the ears of his victim, he has also the right to pluck out his eyes. Douglass is made a transgressor for working at a low rate of wages by the very men who prevented his getting a higher rate. He is denounced for not being a member of a Printer's Union by the very men who would not permit him to join such Union. He is not condemned because he is not a good printer, but because he did not become such in a regular way, that regular way being closed against him by the men now opposing him. Suppose it were true that this young man had worked for lower wages than white printers receive, can any printer be fool enough to believe that he did so from choice? What mechanic will ever work for low wages when he can possibly obtain higher? Had he been a white young man, with his education and ability, he could easily have obtained employment, and could have found it on the terms demanded by the Printer's Union. There is no disguising the fact—his crime was his color. It was his color in Denver, it was his color in Rochester, and it is his color in Washington to-day.....And, in this connection, I have a word to say against Rochester, much as I respect that city for what it is, and for its record during the days of slavery. One of the saddest spectacles that ever assailed my eyes or pained my heart, was presented in that city. The same young man, who is now at work at the Government Printing office in Washington, and against whose employment so much feeling has been shown, was the subject. He had just returned from the war; had stood on the walls of Fort Wagner with Col. Shaw; had borne himself like a man on the perilous edge of battle, and now that the war was nearly over he had returned to Rochester somewhat broken in health, but still able and willing to work at his trade. But, alas! he begged in vain of his fellow-workmen to give him leave to toil. Day after day, week after week, and month after month he sought work, found none, and came home sad and dejected. I had felt the iron of Negro hate before, but the case of this young man gave it a deeper entrance into my soul than ever before. For 16 years I had printed a public journal in Rochester; I had employed white men and white apprentices during all this time; had paid out in various ways to white men in that city little less than $100,000, and yet here was my son, who had learned his trade in my office, a young man of good character, and yet unable to find work at his trade because of his color and race.

BELVIDERE SEMINARY.—It appears by the Catalogue of this flourishing Institution that it is hereafter to be opened to boys as well as girls. A few such schools as this would soon redeem little New Jersey back to her former virtue on the question of Woman's right of Suffrage and many other things.

THE FRANKLIN REPOSITORY.

A RECENT issue of it contained a well-written and generally well-reasoned article, headed, "Woman's Suffrage." What the writer means by saying "it is not possible that women will ever hold office in this country," is hard to imagine. If he (or she) lives a few years, that mistake will get practical correction. Below are extracts from the article:

When there are so many men whose chief aim in life is to cut and sew cloth, make confectionery, or sell silks, ribbons and laces, is it strange that we should have women who have a greater vocation for agriculture, business or the pulpit than for wifehood or motherhood? And if we gratify the white-handed "male woman" of the fancy store with his instincts, why deny our more masculine sisters theirs?

Again, while man remains the selfish creature that harbors and treads in our large cities, thousands of our women can never have the opportunity of becoming wives or mothers. There are, at a low calculation, fifty thousand men in the city of New York who do not intend or wish to get married. This one city then cuts off fifty thousand women from the mission of the hearth-stone. And from this number, on an average, a trifle over one fresh victim is every day in the year sacrificed to the brutal passions of these men, aside from a large number who are daily forced by starvation prices to hover on the borders of this vast army of fallen women.

This host of unprotected, starving, helpless and fallen women is every year increasing and swelling to an alarming extent. Something must be done to relieve the army of sin and destitution. I can see no hope except in equal rights and the ballot-box. Woman must hereafter work side by side with man in the several pursuits of agriculture, commerce, trades and manufactures, and in order to obtain a fair compensation and be protected in her rights, she must be a political power. Although, as I have already shown, there have been in every age women capable of holding the reins of government, it is not possible that women will ever hold office in this country. And if any woman ever holds office in this country, she will be placed there by votes of men, for the most of women prefer most decidedly to be ruled by the opposite sex, and no woman, however much loved and respected by them, could command their votes.

It is argued that the degraded women of our cities will avail themselves of the ballot in case suffrage is granted to women. I can see no force in this argument, so long as we give to their partners in ignorance and crime of the opposite sex that privilege, and so long as these women are but a "drop in the bucket" in comparison to large numbers of virtuous and intelligent voters that we would gain.

If every man was, as he should be, the chivalrous protector of woman, then we might cast Woman's Rights and Woman's Suffrage to the dogs, and we should be the last to advocate them. But we cannot hope for the ideal man or woman before millennium, until then give them an equality of business and political privileges, the right to protect themselves. WEB WOODMAN.

CORNELL UNIVERSITY.—It continues to be reported that the Manual Labor System works well. One student supports himself by cabinet making, another by printing, another by photography, while others work on the farm. One young man who sweeps the rooms and makes fires has taken the first prize in science and German. What is the *real* reason that girls cannot also work their passage up to education and self-support? It is pretended that work cannot be provided; but it is also suspected that girls cannot easily be found ready and willing to do it. Who knows positively?

MRS. BETSY JACKSON, of Rochester, N. H., 82 years old, recently walked four miles to pay her taxes. The Manchester *Mirror* inquires: "If she can walk so far to do that, how far could she walk to collect a debt?" But wouldn't it be equally pertinent and proper for the *Mirror* and all the *Mirrors* to ask why such women and all the women are denied every other part in government except to bear its burdens?

PETITION FOR WOMAN SUFFRAGE.

The following Petiti on was adopted by the Executive Committee of the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, 49 East 23d street, New York, June 1, 1869.

The undersigned men and women of the the United States ask for the prompt passage by your Honorable bodies of a Sixteenth Amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

All persons interested in the cause are requested to cut out this petition, and paste it on a piece of paper, having a line drawn down the centre, signatures of men to be on the left, women on the right. Each person who signs is to be solicited for a contribution of ten cents towards the expense of circulating, to be sent with the signed petition to the Woman's Bureau, 49 E. 23d st., New York, before December 1st., or to the Secretary of their state or county Woman's Suffrage Association.

Hester Vaughan.—We print elsewhere this morning a letter from Susan A. Smith, M. D., of Philadelphia, who will be remembered as the only person in that city who went near Hester Vaughan when that unhappy young woman was lying in prison under sentence of death for alleged infanticide. It will be seen that the ladies of The Revolution, who have in charge $100 contributed for the relief of Hester Vaughan, can learn the address of the young woman from Susan A. Smith, and that Hester is much in need of the money. The letter which we publish also conveys the information that no one in Pennsylvania, excepting one poor Irish woman who tendered one dollar—and, of course, excepting Mrs. Dr. Smith, who was indefatigable in her efforts—ever approached Hester Vaughan with offers of assistance. This not only fully confirms what the *World* has heretofore printed from authentic sources on this subject, but it stamps as conspicuously inexact the repeated statements of governor Geary to the New York ladies and others from this city, that Philadelphians had been profuse in their attentions and offers of assistance to Hester Vaughan, when Geary knew, as well as we did, that such utterances were false.—*World.*

Good Examples.—It is told that one of the most fashionable young belles of Nahant wears a hat which cost only ten cents, and which she trimmed herself; and Mrs. Vanderbilt, worth millions of dollars, teaches her little daughter, even while at Saratoga, to mend stockings and other articles.

Anna and Julia Cleary, who have set type for the Troy *Times* for the past fifteen years, receiving the same pay as male compositors, have laid down their "Stick" and gone into private life, with a snug little sum laid up from their earnings.

Hahnemann Medical College.—The *Agitator* of last Saturday says:

It is with great pleasure that we announce that Hahnemann Medical College, of Chicago, heretofore closed to woman, has now opened its doors to women desirous of availing themselves of a thorough medical education.

NEW ENGLAND LABOR REFORM LEAGUE.

Copies of its Constitution, By-Laws and Declaration of Sentiments have been sent to The Revolution. The President is Mr. E. H. Heywood, of Worcester, Mass. The following is an extract from the Declaration of Sentiments:

The indigence of working men, and the extreme penury of working women, is not so much the fault of individual employers implicated in the crime, as the natural result of a system which makes cheating lucrative and honorable, most of all to rob the weak and defenceless; and substantial relief will come, only through utter abolition of the power to take one's earnings without equitable return.

Money is a medium of exchange, and should be allowed to increase only through labor. Its ability to serve, not its power to steal, floats it. The use of one's credit, as of his conscience or his vote, is a natural right, antecedent to, and independent of, government; hence we believe in free money, the destined mediator between capital and labor. An exclusive currency, whether of specie or paper, enables the privileged few in control to make interest and prices high, wages low, and failures frequent, to suit their speculative purposes. The present system, by compelling us to pay impoverishing tribute to its centralizing power, deranges and defrauds agriculture, manufactures, commerce, and takes bread from millions of tables in these States. The only way to protect slaves was to destroy mastership; so we would remove the necessity for usury laws, by abolishing despotic money. To this end, we demand the immediate withdrawal of the notes of the national banks, to be replaced with treasury certificates of service, receivable for taxes, and bearing no interest; and free banking laws, in order that money may be furnished anywhere at cost. Based on actual values, issued by voluntary associations on principles of mutual insurance, where individuals draw against labor and property, registered and guaranteed, as banks now draw against bonds deposited, and cumulative credit is represented in great central clearing-houses, money will be backed by, and convertible into, the only thing it honestly represents—service in the concrete form of commodities.

Editorial Courtesies.—The *Agitator* complains of the *Advance* (also of Chicago), the grandest religious paper of the west, that when it copies anything from its columns to condemn it, it gives credit in full, announcing, "the *Agitator* says thus and so." But when it copies anything that it can endorse as having "a common sense ring that we like," then the credit is vaguely given to a "cotemporary." The Revolution has good reason to join in that com plaint.

An illustrous individual remarks that Mrs. Stanton is the salt, Anna Dickinson the pepper, and Miss Anthony the vinegar of the Female Suffrage movement.

The very elements to get the "white male" into a nice pickle.

The Victoria Magazine.—We are indebted to Mrs. Moore, our invaluable English correspondent, for copies of the *Victoria Magazine*, published and conducted by Miss Emily Faithful, in London. It is second in value to no woman's journal in either hemisphere.

Fine Silver Plated Ware.—J. L. Harlem & Co., manufacturers of Silver, and Silver Plated Ware, have been long and favorably known at their old stand in Maiden Lane as men of fair dealing and uprightness. There may be found at their extensive establishment, a choice collection of Tea Setts, Castors, Butter Coolers, Baking Dishes, Wine Frames, etc., etc., and what every family needs at this season of the year—a splendid Ice Pitcher, which they have to suit all tastes and pockets. This firm warrants every article to be as they represent them Give them a call. J. L. Harlem & Co., 41 Maiden Lane, New York.

Interesting to Ladies.—I have used the Grover & Baker Sewing Machine in my family for *thirteen years* on all kinds of work, from the finest Swiss dress to the heaviest grain sack, and in that time it cost us but fifteen cents.—*Thoma McIntyre, Wilmington, Del.*

Financial Department.

THE REVOLUTION.

VOL. IV.—NO. 7.

THE LABOR MOVEMENT.

LETTER FROM MR. H. H. DAY TO THE PRESIDENT OF THE NATIONAL LABOR UNION.*

* Wm. H. Sylvis, lately deceased.

New York, July, 1869.

To the President of the National Labor Union:

In further conference, looking to the necessities of the hour, let us lose not a moment, nor fail in the performance of any duty through lack of untiring vigilance..... The great republican party stands to-day as the greatest swindle, with Grant as their tool, that ever cursed a nation. I say cursed a nation; and yet, as I view it, 'tis only the foundation of the greater power from which is to come redemption and safety, and that this had to be that a better condition might be made for the future of these undivided though weakened states.

Men who talk of peace are leading parties into conflicts far more fearful than the past have been, and never in the old feudal times were there more dangerous examples set in the darkness than are now enacted in the face of the large majority of the working people. Why, my friend Sylvis, the time is not far distant when the people of the United States will look back upon these days and marvel at the power which held them in bondage. We may reasonably regard this state of affairs as one in which the mighty hosts of Heaven are rendering powerless a greater host on earth, that the great God might outwork, in his own good time and way, miracles more wondrous than all the past have shown. See the great captain—Grant; a few short months and he has no power. He may float on the stream—he will be almost imbecile—riot and disgrace will be scenes common to Congress before his term expires. No American need go abroad boasting to-day of the power of his government—and no man need be proud of the name. He may cling to the legacies which patriots left; but in doing so he is only made more fully aware of the imbecility of the present government. Nothing can save this government from the inevitable decay and dissolution which are now plainly defined but your new People's party, in which the people through the length and breadth of the land have a voice, and are not deceived by politicians and a moneyed power. That party, as inaugurated through your efforts and those associated with you, must continue its onslaught upon all monopolies—all usury, and all unjust taxation, beginning with railroad swindles and from them down to the price of a loaf of bread and a bushel of potatoes. There is, and long has been, a determined effort on the part of the Eastern and Middle states to shut up the resources of the great West, and to compel her to pay tribute as a secondary power, dependent upon the Atlantic border for existence and progress. Even now a consolidation of roads exists, absorbing the currency and placing the prices of transportation in the hands of a few capitalists whose influence controls a certain radius of the country each side of said roads, thus playing into the hands of men in cities along their routes, raising up one and treading down another, belting the country with iron bands and paralyzing arteries of commerce which in any way interfere with their finite selfishness. The detriment to thousands and to the country generally by such mode of operation is incalculable, and instead of a wholesome, forward action—all parts of the country moving forward in wholesome ratio—a comparatively small number of places become enriched, while a vast majority are being impoverished. 'Tis the office of your new party to make an entire change in all this matter of sectional interest.

The time will come, if not quite now, when these prominent men, who look out now with enlarged views to this end, will hold the controlling places in the power of the people to give. I see no hope until measures are

taken to overthrow these conditions of the present power, whose whole aim is to render the weak still weaker, thus compelling them to surrender to the power which is constantly necessitating them to take further advantage. The whole system of taxation as it stands to-day, every school-boy knows is unjust, and is giving the lie to the name of Republic. Let any party of unprejudiced, thinking men go, as you and I and Trevellick have gone, through the South, and see if they feel a just pride in the picture which is there presented. See if the heart of a patriot will throb with pride and glory at the desolation which meets him at every turn; prostrate commerce; hopeless men, women and children, speaking the same language, worshipping the same God; yet not one of the promises of the party held sacred. Scheming speculators are there, ready to clutch the last remaining hope of the starving and distressed; no union of interests, no cheering illustration of what would be when slavery was abolished; in fact, no hope from what exists in the North, for they see with what selfishness the government has rendered them imbecile. Reconstruction! what does it mean? What has it meant? We are certainly at liberty to judge from the experiment of the past four years, in which we see nothing, but a feeling of the political pulse, and an agitation of the points which might have been dead and forgotten were it not for these galvanic experiments which are applied to points most sensitive—thus attempting to prove that the spirit still lives and is dangerous without further reduction.

I tell you, my friend, there is greater danger in the contempt of man's rights from a party whose pledges to *liberty* are still fresh in the minds of every honest man. Robert E. Lee may, indeed, be turned to as one from whom the South has something to hope for yet. His silence is not the reticence which cunning knavery and lurking ignorance have agreed to keep in abeyance—his may be regarded as that respect to himself and to his nation, which every man should regard as honorable and wise.

While these form a part of the sins of the republican party (per Congress), let us see the present position of Cuba, and trace it directly to the cause, and then drag out and show the cowardice of Wall street (which, in support of our policy towards Cuba, is the post within the pillar), which leaves Cuba trembling in the balance that the weight of a feather might turn. Did not the Chicago platform proclaim sympathy for all people struggling to establish republican institutions?—did not the leading power of the republican party encourage all attempts at liberation? What means "practical sympathy" for and in such struggles? These are dangerous words, and they certainly have a mighty meaning. Why throw out such a dazzling, such a glorious bait to the oppressed, if it is only meant to embellish the platform?

Let some skillful artist, from his own ideality, arrange a picture of this island, and paint, as its companion, Alaska, and hang it over the Speaker's chair. This would be non-committal and an illustration to please the eye, and thus avoid the danger of so expensive an experiment as is the struggle for liberty in Cuba. Still another picture: Give us Larkin and O'Brien—the hanging of those two noble "Manchester martyrs" by England. Give us in the foreground, that grand guard of honor whose hearts beat the muffled and more silent throbs of freedom; but this, my friend, was in short, only fuel to be well dried, and cautiously placed ere the torch is applied. We need no such picture; it is already burnt in living lines upon the hearts and souls of men, who only wait, as did the prophets, and do the seasons, "fullness of time." None know the danger of premature action more than do they, and oh, ye boasting Britons, it is your weakness and not your power that saves you now. They know that there are too many cowards among ye yet, and we wait patiently, biding all that nature requires—her storm and her sunshine, her summer and her winter—to make us faithful men in whom there can be but one thought, one aim, and one inevitable aim, namely, Liberty. The republican party knows better than to declare the Fenian organization "a harmless set of men, who have no head, no power, and only a party banded together for certain political purposes in the United States." None dread more than does it, in the hours where they who lead are peculiarly alone with themselves. They know that the cloud is rolling up, and gathering atoms from every part of the habitable globe. Silence is the sure evidence in nature, and when a concerted body moves in obedience to a great centre, we may look for an outburst, when ripened that no earthly power can withstand. This is to be no handful of martyrs to slaughter by the way-side; no restless Garibaldi to strike the cords of old Iron-heart, to give back the key-note to tyranny. There is no romance in this reality, which beats silently, yet surely in time, and in time answering octave to octave, regardless of space, of time and of party. The working men of all nations have a common interest and a common brotherhood; and, blessed, be God! one common Father, whom no king can corrupt or bondholder buy. Chinamen are not rapping at the golden gates of the Golden City for labor in vain, and while fear has seemed to paralyze, for the time being, the better senses of the Californians, we know that in the sober second thought will come up that supply of wisdom which will place these men where they belong in the great strata of society, over which the perpetual republic is bound to rise in glory and peace eternal—progress the watchword—and yet another—while we are boasting of the great strides of civilization, chatting hourly with the "nobility" of the mother country, and not only have hung our trophies of war on the topmost horn of the altar, but have sent out our dove, which has returned, bearing musical choruses of peace, what have we before us which defies Christianity, morality, science, society, and politics? In the very hearts of our cities organized gangs of burglars who treat with our protecting powers on the most liberal terms. Scorning small and niggardly measures, they imitate the great powers of Silence, and demand terms which are suited to the millionaire. They defy all the genius and power of the detective and architect, and manage to be so closely allied to respectability that their trade is rapidly becoming legitimate and enviable. They are a power, which, if brought out into the full sunlight of justice, to-day compares favorably with, indeed, may be called only another wing of that body whose mercurial condition controls the finances of this great country—they are the picket-scout of Wall street, and the foriorn hope of many a dilapidated and fast waning power, who, wishing to save honor (heaven save the mark), would rather have the institution burglariously entered, than to openly cheat creditors. Thus the respectability and the legitimacy of the evil which is so rapidly increasing. What wonder, with such a state of things, that the streets of our large cities are filled with women of every grade and nation, following the fearful life of the adulteress, rather than bear the scorn and contumely which are the certain fruit of that influence which exhausts its whole power in making haste to grow rich? No one knows better than you that there is not that reward for honest labor which enables it to make either man or woman honest. We talk of the people of the South despising labor—pray where do the people of the North, West and East place the laborer, particularly the women and girls of this day? "Shop girls" and factory girls, is an insinuation tantamount to street-girls, ballet-girls, etc., etc. And is this being diminished? Are there any steps taken by any class or party? No! And while I blush to say it, these women who have started out in the direct line of *help* for this, have themselves struck into currents which have led those who look up to them to fear the depth, width, and breadth of the gulf which divides them. "Magdalen homes," and institutions of that ilk, are not the places for the down-trodden; they do not when attempting to recover, want forever paraded before them the dead past—let that be forever out of sight, and begin by telling what one may be, not what he has been. *You are right when you say what we want is "more social intercourse and a more scholastic union of the sexes."* Men and women will ever have to be together while the world exists, and if they were made better acquainted with each other, through the intellectual and scientific attainments, there would be, as you say, far less danger of the animal predomination which must inevitably sink both male and female lower in the scale of true man and womanhood. Place man and woman side by side, beginning at the A B C class, and give both the same chances in life, and we shall see a higher state of society, less misery and less vice. The idea of woman's inferiority leaves her no basis, and because a few have been ridiculed by men for becoming absolutely different in dress, manners, etc., is no reason why all should be made martyrs to ignorance and prudery.

Another, and one of far greater import than the government is willing to admit, is the Indian question. As existing to-day, they are called but "a handful" and yet they defy all the wisdom, skill and foresight of the nation, and in this nineteenth century nothing is left but an expensive warfare in which nothing is gained. I don't propose a plan, nor will I weary you with further suggestions, believing as I do, that all these points will be wisely determined in your counsels, and once fairly before the people will be finally and justly settled. My object is simply to hold the mirror up. We, the people, are said to have the power, and all the world is looking to us even now. Hopes and fears which had little or no outer expression, have an inward silent form, which will catch the spark of liberty and life from the life and form of the National Labor Union, outworking, as it must, into the future life and power of this nation. And to the bondholder and capitalist of to-day, who are trying to sever the nation, and make this unfathomable abyss between capital and labor, we can and will say that they have become so transparent to us, to the laboring classes, that we have no longer fear nor respect for them. They knew not they were being weighed in a balance, but they will know ere long that they are found wanting the power which their selfishness has driven far beyond their reach.

Your friend and coworker,

HORACE H. DAY.

THE MONEY MARKET

was easy at the close of the week, at 6 and 7 per cent. on call. The discount market continues dull at 9 to 10 per cent whilst owing to the recent failures, names are closely scruntinized. The weekly bank statement is unfavorable. The loans are increased $1,626,008, whilst the legal reserve is decreased $3,176,000. The deposits are decreased $1,267,297, showing the heavy drain of greenbacks from this centre.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	August 7.	August 14.	Differences.
Loans,	$264,879,357	$266,505,365	Inc. $1,626,008
Specie,	26,003,925	24,154,499	Dec. 1,849,426
Circulation,	33,947,985	33,992,257	Dec. 44,272
Deposits,	200,220,008	198,952,711	Inc. 1,267,297
Legal-tenders,	56,056,834	54,730,089	Dec. 1,326,745

THE GOLD MARKET

was firm in the early part of the week, but dull and heavy towards the close of Saturday, the price declining to 133⅞ afterwards reacting to 134¼ owing to rumors relative to the future movements of the Secretary of the Treasury.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing
M'nday, Aug. 9,	136¼	136⅜	136	136⅛
Tuesday, 10,	135⅞	135⅞	135½	135⅝
Wednesday, 11,	135½	135½	135½	135⅝
Thursday, 12,	135¼	135⅝	134	134⅜
Friday, 13,	134⅛	134⅜	134⅛	134⅛
Saturday, 14,	134¼	134⅛	133⅞	134⅛

The exports of specie during the week were $784,116, making the aggregate since January 1, $23,220,995.

THE FOREIGN EXCHANGE MARKET

closed dull and irregular on Saturday, prime bankers 60 days sterling bills ranging from 109⅞ to 110⅛, and 110⅜ to 110½ for sight.

THE RAILWAY SHARE MARKET

at the close of the week was heavy and lower, New York Central, Hudson River, North West shares and Pacific Mail were the chief features. Southern States securities improved and prices generally advanced. The Express stocks continued dull.

The following are the closing quotations:

Cumberland, 35 to 36; W., F. & Co. Ex., 19½ to 21; American, 38½ to 39; Adams, 58½ to 59; U. S., 67 to 67¾; Mer. Union, 10⅛ to —; Quicksilver, 15⅛ to 16⅛ Canton, 58½ to 60; Pacific Mail, 83 to 83½; West. Union Telegraph, 38⅛ to 38¼; N. Y. Central, 209¼ to 210; Erie, 28¼ to 28⅝; Erie preferred, — to —; Hudson River, 185½ to 186⅛; Harlem, 162½ to 164; Reading 95⅞ to 96; Tol., Wabash & W., 73⅛ to 75; Tol. & W., pref., — to 81; Mil. & St. Paul, 82¼ to 82⅝; Mil. & St. Paul pref., 89⅛ to 89⅞; Fort Wayne, 153 to 153¾; Ohio & Miss. 32 to 32¼; Michigan Central, — to 132; Michigan Southern 105¼ to 105⅜; Illinois Central, — to 142; Cleve. & Pitts., 105⅛ to 106; Rock Island, 116⅛ to 116¾; Chic & N. Western, 88 to 88¼; Northwestern preferred, 97¾ to 98; Mariposa, 8 to 9; Mariposa preferred, 12 to 14¾.

UNITED STATES SECURITIES

were generally strong throughout the week, but on Saturday the market became heavy and declined in sympathy with gold. At the very close, the market improved and prices slightly advanced.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 109¼ to 109¾; United States sixes, 1881 registered, 122¼ to 122⅜; United States sixes, coupon, 122¼ to 123; United States five twenties, registered, 121⅛ to 121¾; United States five twenties, coupon, 1862, 123 to 123⅛; United States five twenties, coupon, 1864, 121⅛ to 121¾; United States five twenties, coupon, 1865, 121⅛ to 121¾; United States five-

twenties, coupon, 1865, new, 120 to 120¼; United States five-twenties, coupon, 1867, 120⅜ to 120½; United States five-twenties, coupon, 1868, 120 to 120¼; United States ten-forties, registered, 109¾ to 110; United States ten-forties coupon, 113¾ to 114.

THE CUSTOM DUTIES

for the week were $3,363,460 in gold against $3,286,037, $2,498,000 and $2,663,664 for the preceding weeks. The imports of merchandise for the week were $4,798,614 in gold against $5,208,241, $5,897,512, and $5,128,494 for the preceding weeks. The exports, exclusive of specie, were $3,727,514 in currency against $3,934,358, $4,554,557, and $4,668,910 for the preceding weeks. The exports of specie were $784,116 against $1,570,342, $631,766, and $3,082,015 for the preceding weeks.

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